LIVING IN OUR COMMUNITY

FLORENCE MARTIN

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LIVING IN OUR COMMUNITY

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Living In Our Community

By

FLORENCE MARTIN

Units of Guided Experience for Junior Children

Leader's Manual

Prepared from a descriptive outline developed by Protestant Christian forces of the United States and Canada through the International Council of Religious Education and released to the constituent denominations

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Suggestions for Teachers

LIVING IN OUR COMMUNITY

Objectives—

This unit has been planned to help Junior boys and girls discover ways in which they may help make their community Christian and, at the same time, gain practice and skill in Christian community living.

It will be necessary for them to become acquainted with their community: what it is and what it does for them; the interrelationship of people in it, and its dependence on other communities; God's plans for community living in terms of Jesus' principles; and to discover and share in ways of making it Christian.

Desired outcomes—

There is a statement of desired outcomes for each of the four units and for each session. All of these contribute to the accomplishment of the objectives stated above. The leader should read all of them, not only those for the units to be used in a particular school. While the outcomes of a unit will not be realized unless the activities and materials of that unit are used, they may come as incidental to other units and outcomes. At least the leader will wish to be aware of them.

JUNIOR EXPERIENCES IN COMMUNITY LIVING

The Experience-Centered Approach to This Course

This course, if its objectives and desired outcomes are to be realized, must be experience-centered, that is, it must deal with the problems of the group. In the section on the Preparation of the Teacher there are suggestions for discovering actual experiences and problems. Pupils will only gain practice and skill in Christian community living by having actual experiences in Christian citizenship. These worth-while experiences may be had by starting with the pupils' common needs, that is, by following their concern about a problem or creating a de-

sire to explore a problem together. It is also important that the pupils plan, carry out, and evaluate their own group activities and undertakings.[1]

Children's Community Experiences

In this course there has been an effort to deal with such experiences as children have daily in community living. These are described in the following list:

Enjoying and using (misusing or helping) places of natural beauty, education, and culture which are the results of community efforts.

Facing problems of living together peacefully in home and school, on the playground, and in other groups.

Having contacts with children, young people, and adults (desirable and undesirable).

Performing pranks, surprises, and kindnesses (or being the object of these).

Having contacts with public officials and community regulations.

Coming in contact with workers who produce the necessities of our lives, who make the community safe, or on whom we are in some way dependent.

Having contact with community ideals and welfare, social and industrial conditions.

Coming in contact with those of other races and social groups and with social, racial, and religious barriers.

Reading newspapers and magazines with comment on community affairs and hearing radio reports on them.

Participating in community celebrations (political, patriotic, hero-worship, religious festival, etc.).

Associating with children who go to churches other than their own.

Having experiences in clubs and other organizations.

Showing interest in wild animal and plant life, also in the care and protection or careless and cruel destruction of such life.

Having experiences in community co-operation built around the school, the church, co-operative use of places and things.

[1]See also chapters 1 and 2 in *Teaching Junior Boys and Girls* by Eakin; or chapter 1 in *The New Vacation School* by Blair.

PREPARATION FOR THE SCHOOL

Planning in advance—

Since this course is to be adapted to the needs of a particular group of Juniors, the whole course should be read through carefully as long in advance as possible. These plans and materials should be thought of only as suggestions in carrying out this study with a class, for the objective, as stated before, is not to teach facts but to provide Christian citizenship experiences. Learning facts would never create a desire to live as Christian citizens. Ask yourself as you read, such questions as these: Which of these problems do my class have? Which of these activities or procedures would help my group in solving their problems? Which source material will best serve our needs?

As you can see, all of this and further preparation should be started well in advance of the time vacation church school opens, if you are to be concerned about the problem, familiar with it, and ready to guide the children in Christian community living.

The teacher's study—

The teacher's next method of preparation should be to locate as nearly as possible the actual experiences and problems of the summer group. There are several ways to become familiar with them.

Visit the public school and discover what it has already done about this problem of community living (either in a social science course or as character education). They may have some problems to share with you. If you are their church school teacher, you will already know what the church and church school are doing about it. If you are not the church school teacher, visit there and become familiar with their studies and discovered needs. You must know these things for there is no time these busy days to duplicate. And you shall wish in the development of this unit to take advantage of the children's previous experiences. The home, too, could share with you some real community experiences and problems of this group. This might be done through an enrollment blank which asked for such information, or a visit in the home as a means of acquainting parents with the school. (See *The New Vacation School,* Blair, for further help.)

Still another way is to read books on the citizenship of children. Here are a few that may be procured from the public library (those starred are the most helpful):

**The Young Citizen at Work and at Play,* Pitkin and Hughes (1929), D. Appleton-Century, New York.

Ourselves and Our City, Frances Carpenter (1928), American Book Company, New York.

**Active Citizenship,* Woodburn and Moran (1928), Longmans, Green and Company, New York.

Rural citizenship—

**Two boys,* Lincoln Fay Robinson (1932), Doubleday, Doran & Company, New York.

Echo Hill, Turpin (1933), The Macmillan Co., New York (on a New England farm).

**Marty and Company,* Rose B. Knox (1933), Doubleday, Doran & Company, Garden City, N. Y.

Then there are some courses which have been based on this area of life that might help you to see the problem as a whole. They are:

The Golden Rule City, Bonser (1927), Pilgrim Press, Boston.

**A Trail of Everyday Living,* pp. 120-169, Burgess (1932), Westminster Press, Philadelphia.

**Out in the Country,* Hazel V. Orton (1928), Friendship Press, New York.

Young America Makes Friends, Jones and Caudill (1933), Friendship Press, New York.

How Nations Share, Battle (1932), Cokesbury Press, Nashville, Tenn.

If you are not acquainted with Junior children and how to work with them, read: *The Junior Department of the Church School,* Smith; *Teaching Junior Boys and Girls,* Eakin; *The Junior,* Chave. (Also see Bibliography at the back for further suggestions.)

AVAILABLE METHODS

To meet these needs and interests there are available a variety of methods. The following are suggested:

Discovery and discussion of problems
Conversation
Story-telling
Music appreciation
Worship
Dramatization
Reference to source materials including the Bible, maps and books
Memorization
Creative construction and writing
Interviews with experts
Trips of investigation, hikes, etc.
All of these are suggested for use in the units.

As one means of research, you will find in the suggestions for sessions which follow, assignments given for a group or for an individual who is interested in going on with the class problem. These might be used as interest-group problems or supervised study. Because pupils have such a variety of interests and because the vacation church school lends itself to this kind of work, interest groups (called clubs, committees, etc.) have been arranged for each unit of guided experience. More sources than will be used have been listed in order not to limit certain groups. These sources are not necessary to the course, but they would lend enrichment. The Bible is used as a means of discovering what Christian citizenship means and helping to provide experiences in worship. The worship periods should be informal and should grow out of the needs of the groups as to time and place in the program and the materials used. The materials of worship listed are only suggestions. Possibly in each unit the leader or pupils will want to plan at least one or more formal services, making use of the worth-while experiences of the group.

USE AND ADAPTATION OF UNITS

Description of the course—

This course provides four units of work as a means of helping Juniors grow in Christian community living. They are:

Unit I. My Community: How does it help me? How may I help it?

Unit II. My Leisure Time: How may I use it for the good of my community?

Unit III. My Community Neighbors: Who are they?

Unit IV. City and Country Neighbors.

Two distinct types of communities, city and rural, have been kept in mind: an average-sized city community and a small rural one. You will have to adjust these plans to your own situation. If yours is a large community, center your study on the children's own urban community; if in the open country, on living in the home, being co-workers with God, appreciating his works (which are so constantly about them that they are often not even noticed), or on the church which often becomes the center of community living for them.

This course has been planned for a five-week study. An adequate study of the problem would take at least that long. However, if your school term is to be shorter, the course has been so arranged that one or two major problems may be studied and still offer a complete experience for the children. These problems are in the form of units of work. After reading the course through, you may discover that some of the units are of greater need to your group than others.

If your public school year is shortened and your children have a longer vacation and less supervision of their summer living, you may want to work out Unit II which deals with the best uses of leisure time. This is only prepared for a week's study but by making use of the reference materials listed, might be expanded.

Combination of units—

Unit I on the community has been planned for two weeks but could be combined readily with Unit III on community neighbors.

Units III and IV might work out well together, since both involve our relationship with others in our community.

If your pupils need to know about their community and to get better acquainted with its gifts of beauty and art that their living might be more abundant, Units I and II might be used together. If your school is to continue only a week, Units II, III, or IV might provide worth-while Christian experiences. However, both of these would require at least two to two and one-half hours a day for actual fulfillment.

Be sure, if the whole course is used, that there is a relationship between the units. Leads of the children into other areas often make this easy.

Suggestions for rural groups—

If your community is too small to carry out the activities in Units I and III, possibly you will find Units II or IV suited to your group needs. If these do not meet your need, two interest groups in Unit II on nature study and reading are so fully worked out that your group might find real guidance through them.

There is a real need in both city and country for such an understanding as Unit IV provides. It really belongs to Unit III, but was made into a complete unit that we might see its need and give it the time necessary for such exploration.

The schedules and specialists—

A schedule was not given because each school has its own time limit and situation. It was hoped that at least two hours would be given to this study each day, and that each class might work the whole morning with the teachers and assisting teachers on the various activities and procedures necessary in the working out of this problem. Thus, there would not be separate rooms and special periods and teachers for music, creative construction, play, etc., but all would be carried on under the head teacher's leadership.

Specialists would fit into the schedule and program where needed, and always under the teacher's guidance. This is difficult, if there are other departments in the vacation church school which need the same special leaders, but such a plan can be made, if the staff will

meet beforehand for this purpose. The specialists would need to become acquainted, therefore, with all courses so that what they do may be purposeful and helpful in carrying out the unit. (For further help along this line, see *A Guide for Vacation Church School Workers,* Board of Education Methodist Episcopal Church, 740 Rush St., Chicago, Ill. [10c], and *The New Vacation Church School,* Blair.) Perhaps you will notice the sessions provide for several periods a day as fellowship, study, play, interest groups, and work (creative construction).

A class program—

Often pupils in vacation schools like to share with their parents and friends some of the things they have discovered or created. This can readily be done by letting the class arrange a program and exhibit.

Initiating the course—

A stimulating environment plays an important part in launching a unit. (See suggestions at the beginning of each unit.)

As the early comers arrive, suggest that they browse around. Assistants will be of great help, for more individual attention can be given to the pupils so that they immediately find an interest. It is a fine time to get acquainted with them and them with you. Another way might be to form a circle (this might hereafter be the meeting place of your discussion group) and see that the children get acquainted. A helpful means of unifying this group is by singing familiar songs or by playing games—if the group is not too large and you have a sufficient number of helpers. As a means of getting acquainted further, find out what they were desirous of doing when they came to the vacation school.

Probably the children will say: Hear stories, play games, hike, make things, sing, give plays, etc. If they summarize these suggestions, they will have the periods for each day, as: recreation, work, worship, discussion.

Sessions

UNIT ONE—TWO WEEKS

My Community—How Does It Help Me? How Can I Help It to Be Christian?

Desired Outcome

A discovery of what citizenship in a community means; realization of one's relationship to others and dependence on them; appreciation of community neighbors and life; a growing desire to share one's best in Christian community living.

Plans for the Unit Which Need to Be Considered Before Launching It

It will be taken for granted that the whole unit has been read through carefully and that the section, "Preparation for the School" (page 9) has been read.

Teacher's acquaintance with the community—

The teacher should be thoroughly acquainted with the community, having discovered its needs, educational and cultural resources, its leaders and contributions to other communities, its programs for children, something of its history, and places of beauty.

Pupil exploration of the community—

The children, too, may need to take a trip through the community that they may become more familiar with the community as a whole.

Suggested trips—

The class might take a street car or bus ride through certain important sections or, after dividing into groups, a walk in different directions, having paper and pencil along on which to jot things as they go. A time limit might be set. The class could cover more of the community in the group arrangement.

As many assistants as there are groups would be needed. These helpers should have already talked over the trips or investigated

carefully and should be prepared to point out things that might not be observed. Parents or church school friends might take the group by auto on such a sight-seeing trip, pointing out to them such spots as the city building, post office, court house, old buildings (as the first house), beautiful places, important factories and industries, monuments, statues, the incinerator, street cleaners and garbage collectors at work, city parks, the library, welfare buildings, the museum, art institute, homes and districts of different types, homes of important citizens, underprivileged homes and neighborhoods, foreign neighborhoods, etc. This would make it possible for them to stop and visit as they go. The trip should be carefully planned and would need to be worked out days beforehand.

Plans should be made for sharing exploration findings—

When they return, each group might get together and appoint someone or plan some way to share with the others the things they discovered. They might dramatize or draw what they saw or someone could tell about it. If it is too late, these findings might be shared the next day.

Other specialized trips should be planned—

As a means of becoming familiar with cultural and educational advantages which the community has to share, special trips might be planned to such places as the library, museum, art gallery, places of beauty, etc. These might be directed by the committee on interesting places and spots of beauty. (See Sight-Seeing Committee Plans, Session One. All committee plans suggest explorations of various types.)

Interviews—

The class may decide to invite in some community leaders or workers to share with them as they discuss problems in community living. Suggestions are made in the sessions regarding the need of such leadership. Sometimes, the committees will need to go out and talk over their needs with someone in the community. (Suggestions are made in Sessions Two and Three and in the committee plans.)

Research—

This has been provided for in committee plans, pre-session work, and afternoon follow-up for those who wish to go on with their plans, for children are so eager in vacation time and have so much free time in which to do things. The browsing table should be so set up as to provide the opportunity to search out these things right in the classroom, as the need arises in class or committee work.

Records—

The class will wish to decide some way to keep a record of things discovered.

Let them talk over some way or ways that they might keep their records. They might make a class book, a pictorial map, a mural or frieze of community life (especially representing working and living conditions and places of beauty), a clay, wooden, or paper community model, etc. (See section on Creative Work of Juniors for plans for building a city.)

Pictorial map—

Have a map of the community to work from or, better still, let the children draw it as they explore it and place their findings as discovered. (See gas and oil company pictorial maps for examples of pictured communities.)

Frieze or mural—

This might be done by the class as a whole or by committee contributions. The latter plan would be most helpful as only a few can work at a time. Make plans on paper, then either pin the paper to a wall or place on floor and work out as large as desired.

Class book—

This might be a record of all the helpful things each committee discovers and creates plus group findings and creations. A cover should be planned by the group and recorders chosen.

Model of community—

Some groups have enjoyed modeling in clay their community or making it of paper or wood. (See plans for a village made by a

Junior class in section on Creative Work.) In any case, plans should be made on paper first. The village might be set up on a table or in a sandtable.

Note: Additions should be made to the pictorial map, class book or model each time things are discovered. These are the kinds of projects that might be carried on throughout the entire course.

Suggested committee plans—

The class could find out much more if there were committees to work on some of their questions. Let them suggest the committees needed. Possibly they will be: history, important citizens, interesting places and spots of beauty, social problems, etc. These committees might be given such names: Explorers of Community History, Who's Who, Sight-Seeing, Social Workers, etc. (See Committee Plans in Session Two.)

The History Committee will want to scout about in the library, talk to older folk, visit old landmarks, descendents of important citizens, etc., in an effort to find out all they can about the history of their community. They will want to decide how to share their findings with the others. They might want to take kodak pictures and write up the things they find in the form of an old history book, or they may want to plan an old album, making a picture frame out of folding screens in which they might show scenes from the history of their community. In the latter case, they will have to gather old costumes and make others that are necessary. They would need someone to share with the class the story of the scenes as they are shown.

The Who's Who Committee will want to read books and articles about their community to find out who are or have been in the past the most helpful persons in their community. They will want to invite in some city leaders to share with them what they know of these helpful citizens. They might decide to discover the ten greatest community leaders. They may want to gather pictures of these leaders and write biographies of them. They might plan a dramatization of the important contributions these persons have made to the community. They might paint scenes from their lives on large posters or make a Hall of Fame by posing their members as these great people and having a guide to direct the others through the hall, tell-

ing them about the citizens they represent. They might invite in an important citizen to talk to the others about his work.

The Sight-Seeing Group may want to locate the interesting and beautiful spots in the community. They may want to visit them and write up descriptions of them which will make the others eager to visit these places. They may want to make a sight-seeing chart of their community showing the places by original drawings. They will want to find out all they can about these places: Who founded them? Why? How much did they cost? When you can use them? etc. (This should include parks, monuments, statues, grottos, beautiful gardens, museums, art institutes, historical spots and homes, libraries, dams, bridges, caverns and mounds, bird sanctuaries, a beautiful church or church window, places of natural beauty, etc.) They may want to use their cameras.

The Social Workers' Group will want to visit various sections of town after talking with the welfare department and gaining guidance from them. They will want to find out why the districts are so different, something about housing and working conditions, types of industries and occupations, and kinds of people living in this community. They may want to take kodak pictures of these conditions. They shall want to discover what the welfare department does about these problems and what they themselves could do. They may want to carry out a sharing project for some unfortunate group. They may want to plan a worship service in honor of common everyday community workers, they might build a litany about them, plan a playlet, or moving picture showing their findings. They could even write a story about the conditions they discover. (See Session Three for helpful course materials. Also, see sections on Worship and Creative Work of Juniors for further suggestions.)

Committee reports—

The committees will wish to work out some interesting ways to share their findings. They will work toward this end. It would be wise to use their contributions at the time they are needed in the thinking of the group; for example, when community gifts are discussed, the committee on interesting places and spots of beauty

should have charge. Whenever a problem arises that is in line with a certain committee, turn it over to them.

Final program or worship service—

It always helps to complete a happy class experience if the children plan and give a program using their choice discoveries and creations. This may be shared with another group in the school, with parents, or just enjoyed as a quiet, thoughtful time by the class.

Discovering projects in which the Juniors can do something to improve their community—

The committees should discover such activities and carry them out. The class might share with some unfortunate people and children (perhaps a party, or some real needs discovered in a visit to the Welfare Department), clean up an unsightly place, plan a playground when none is near, help supervise playgrounds where no supervision is available, help share in some city financial need, etc.

Source materials which will be needed—

Some books on community life for the browsing table. Stories and pictures of beautiful things in other cities, such as the statue of Peter Pan in Kensington Gardens (London), the statue of Abraham Lincoln (St. Gauden's) in Lincoln Park (Chicago), Taj Mahal (Agra, India), Mount Fuji (Japan), Rheims Cathedral (France), Lincoln Memorial (Washington, D. C.). (Pictures of the above can be obtained from the Perry Picture Co., Malden, Mass.[1])

Pictures which show community living such as law observance, community work, places of beauty, etc. Some city pictures may be obtained from "Children of the City," and "American Neighbors" (25 cents each set), Friendship Press, 150 Fifth Ave., New York City.

Suggestive helps if available in files or library—

Pilgrim Elementary Teacher, June and July, 1934, "Juniors and Some Labor Problems."

Stories by Bonser, in *The Golden Rule City.*

[1]Or in magazines and from many other sources.

Stories of Brotherhood, Hunting.

"Hunger for Happiness," by Alice Freeman Palmer, in *Children's Story Garden,* Lippincott.

Heroes of Today, Parkman.

Heroines of Service, Parkman.

The Young Citizen at Work and at Play, Pitkin and Hughes.

Materials used in this Unit—

Poems, Scripture, games, stories, worship helps (see Source Materials in the back of the book) are to be used as a means of discovering and solving their problems, sharing others' experiences, summarizing, emphasizing a class decision, etc.

A stimulating environment plays a big part in creating a desire to explore a problem. Children do not learn unless they are concerned about the problem, plan, carry out, and evaluate what they have done. Have stimulating things in the room the first day, such as a city directory, telephone book, city map, census report, booklets (put out by the Chamber of Commerce for visitors to the city), bus sight-seeing tour, some pictures showing city life, city benefits, places of beauty, children helping their city, etc. The books can be on a browsing table or in a corner where there is plenty of light, the pictures on the wall or a screen, while a hymnal might be opened to "God, Help Us Love Our City."

For a rural group the process would be very similar; prepare a browsing corner with such books as *Two Boys, The Farmer Sows His Wheat, Out in the Country,* and *The Farmer and His Work.* (See "Browsing Table" sources at back of book.) Put up a county map and some pictures on rural life such as rural delivery, co-operative farming, Red Cross service, school bus, etc. (These might be obtained from monthly magazines, or from church and school picture sets for children.)

Such paintings might be bought as "Christ Mourns Over the City,"[1] by Flandrin (Braun & Co., N. Y., 75 cents); "Jesus and the City Children," by Copping (The National S. S. Union, 57 & 58 Ludgate Hill, London, E. C. 4, 50 cents and $1.00); "Christ Among the Lowly," by L'Hermitte (Metropolitan Museum

[1]For interpretations, see Bailey, *The Gospel in Art.*

of Art, Fifth Ave., New York, 50 cents); "The Consoling Christ," by Zimmerman; "Christ and the Rich Young Ruler," by Hofmann; "Christ and the Fishermen," by Zimmerman; "The Good Samaritan," by Plockhorst. (10-cent size—Perry Picture Co., Malden, Mass.[2])

Session I—Getting Acquainted With My Community

Desired Outcome

The desire on the part of the pupils to become better acquainted with the community in which they live; and the realization of what the fellowship with each other and with God means.

It is expected that the teacher has carefully read the introductory pages of this text and the plans for this particular unit, and has already adapted these suggestions and source materials to the needs of a specific group of Juniors. Thus the following procedures are only suggestive.

Suggested Procedures

I. Getting acquainted and making plans—

1. When all have arrived, gather in a friendly circle and become acquainted with one another through games, singing, and conversation.

Get-acquainted Games.—It is helpful to learn the names of pupils as soon as possible. This can be happily and purposefully done by playing games. (See such get-acquainted games in Section on Games, page 140, as "Learning Names," "Who's Who," "Adam Had Seven Sons," "Friend or Foe.")

Friendship Song.—As the Juniors get better acquainted, they may want to learn a friendship song, such as "Our Thanks for Friends" (see page 123).

Conversation.—They may want to talk about the things they like to do most in the summer time. Some such questions as these might guide their thinking: What things do you like to do most in the summer time? Which of these might we do in this vacation church school? (The class might decide at this time about the

[2]Or from many church school graded lesson picture sets.

periods they would like to have each day, such as Fellowship, Recreation, Activity, Discussion, Worship, etc. They may want to call them Play, Study, Work, etc.)

2. Alternative plan or, as suggested in "Initiating This Course" (page 14), let the pupils as they arrive go to the various interest centers. This will require some helping teachers (unless the teacher is well acquainted with the group) and a stimulating environment.

In making a choice between these two methods, the teacher will need to take into account the size of the group, the type of children, the amount of space inside and out, the time available, the number of helpers, etc.

II. Discussion—

This is the best way to discover the children's community interests and problems. By this time the class will be eager to discover what they are going to study in these periods they have planned.

A discussion[1] such as the following may guide them into a discovery of their community problems:

In the summer time, as our conversation showed, we seem to spend most of our time in our homes, neighborhood, and out of doors. People call these, plus our school, church, and other parts of town, our community. Why do you suppose they call it a community? Webster's dictionary says: "Community—a body of persons having common rights, interests, and privileges." Ask if that is true of their city, town, or village. They may discover in it, the word "unity" and they will be interested to know "com" is a latin word for "together." They might discuss the meaning of these two together. I wonder how much you know about the community in which you live. You doubtless have talked about it at public school. Do you know all you would like to know about it? Are there some things you would like to know? What are they?

[1]If you are not skilled in leading Juniors in discussion, read chapter 6 in *Teaching Junior Boys and Girls*, Eakin; or chapter 7 in *How Shall I Learn to Teach Religion?* Carrier. One teachers' group outlined the steps in conducting a discussion thus: Defining the problem; seeing the consequences; discovering how other people have settled this question; summing up by the teacher; reaching a solution; and deciding what to do about it.

(If the children do not seem to be aware of community problems, it might be wise to have the exploration of the community here and let them raise their questions afterward.)

Probably the pupils will suggest such things as the following:

How did it get started? Why here?

How big is it?

Have we any people who have helped the world? If so, who? and what did they do? Do we have any important citizens now?

How is our community managed? Why are there not enough taxes always for schools? libraries? parks?

How are laws made? Why do people not keep them?

Is our community independent?

What does our community do for us? How much do we cost our community?

How can neighbors get along and live so close together?

Why do some people steal and murder? Why does our newspaper tell about these citizens?

Why do foreign people come to our city to live?

What can I do when I have free time in my community? Where and what can I play?

Why are some people so poor and others so rich?

Why are some parts of town so ugly? Whose fault is it? What could be done about it?

Why can't all people get work and have comfortable homes?

How does our community take care of unfortunate citizens?

(The class may suggest such problems as those listed in Session Nine. If so, these sessions and interest groups would need to be rearranged.)

The story, "The City Beautiful" may remind them of still other problems in community living. (See Story Section, page 143.)

How could we find out about these community problems? (Let them suggest the library, older citizens, city officials, community workers, the Chamber of Commerce, city bulletins, etc.)

III. Organization of committees and committee meetings—

The class could find out much more if they had committees to work on some of these questions. Let them suggest the committees

needed. (See plans for committees in the introduction to this Unit.) Let the pupils choose the group which interests them most. The committees might meet now to make their plans. Each committee might choose out of the list of things they want to know about their community (see previous discussion) the problems which their group should study. They might start their plans from their previous information, or they may decide they need to explore their community at this time before they draw up their plans.

IV. Exploration of the community—

(Plans for this should have been carefully read in the introduction to this Unit.)

This exploration may be made now, or it might have been a method of getting acquainted and making plans for the new class. As suggested at the beginning of this Unit, careful arrangements should already have been made for this period.

If you feel it best to let the pupils suggest and plan these trips, it might be made the first thing the next session.

If several groups are arranged, plans for sharing the groups' discoveries should be made. When they return, each group might get together and appoint someone or plan some way to share with the others the things they discovered. They might dramatize or draw what they saw or someone could tell about it. If it is too late, these findings might be made by the pupils and discussed the next day.

Alternate plans for getting acquainted with one's community—

If you do not feel that your group can make such a trip, maybe your community has some stereopticon slides on its group life, or maybe a city official or prominent citizen could share these things with the children.

The hymn, "God, Help Us Love Our City" (see Worship Materials, page 124) might help them to explore further the idea of a community and ideals for it. They might discuss the hymn-writer's description of a Christian community.

V. Fellowship and worship period—

If at this time or any time the first day, the group is not happy together, they may be led to discuss the problem of living together in

a Christian way. They might talk about the kind of class they would like theirs to be and think over the things that had kept it from being that kind. They might make plans for the rest of the term by thinking up some brief, positive rules to help them carry out their desires for a class in which all helped. One fourth grade made the three rules below in a similar situation:

We will not talk but wait our turn.
We will not do things that bother others.
We will be friends of everyone.

This period might close with an informal worship service in terms of the kind of Christian fellowship they hope to have in their vacation church school. In this case, they might sing "Thank God for Friends," read from the Bible, Nehemiah 4:16, 17 (the Hebrews learned to work together), and pray such a prayer as the following about Christian group life:

Dear Unseen Friend, I thank thee for the gift of friendship that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

I thank thee for those who make my life happy. May I give them comradeship and love in return. . . .

Guide me in my friendships that I may choose . . . worthy companions, whose associations will make me a better man and who will be my life-long friends. Above all, I want thee as my closest companion through life. Amen.—*A Boy's Book of Prayers,* Bartlett. Copyright, The Pilgrim Press. Used by permission.

Session II—What Does My Community Do for Me?

While committees are at work on some of these suggested problems, and since they will not be ready to report for several days, the class can think through some of their questions about their community such as, the benefits of community life, community workers and conditions under which they work, community neighbors and living conditions, problems of living together happily in a community, dependence on other communities, etc.

Desired Outcome

The discovery of the benefits of community life and the meaning of Christian neighborliness as Jesus interpreted it.

Suggested Procedure

I. Conversation about community exploration or group sharing of discoveries on the trips—

As the early pupils arrive they may want to assemble with the group in which they explored and prepare their report. (A variety of ways was suggested in the last session.)

When all have arrived and plans are made, the class should come together for these reports.

They may have some new questions to add to their list of community problems. They may even want to add to their description of a community.

If there was just one group, the pupils may simply want to talk over their trip, raising questions and commenting on things they saw, heard, and thought. Such questions as these might stimulate their thinking:

Of what did we discover our community is composed? (Churches, homes, schools, stores, factories, parks, playgrounds, city buildings, people, etc.)

Did you discover anything you did not know before about your community or something you would like to know?

In conclusion, they might like to sing, "God, Help Us Love Our City."

II. Planning class records of findings—

The above group reports or class conversation may cause the pupils to wish they had a way to record the things they are discovering about their community. (A number of suggestions were made in Plans for this Unit.) Let the class suggest and, if you like, you, too, might suggest. Then the class may vote on the method which appeals to the most. If the children decide to make a model of their community and keep a class book, they will want to decide what to record and who are to be responsible. Another committee might be set up to build the model of their community, and each interest

group might add their discoveries to complete it or one committee might feel it was a good project for their group. (See plans for a village—drawn by one Junior class, page 130.)

For the class book, each group might appoint a pupil representative on a committee to be responsible for such records. In that way, each group's findings might be recorded.

Plans should be made now to use anything of importance thus far discovered and to start records.

III. Play period—

The group might continue games which help get them acquainted. It is important to see that the group's play life is in accordance with the Christian plans they made for their class life. In these small ways, they can be gaining practice and skill in Christian group life.

IV. Discussion: Why do people live in communities?—

We have been trying to discover what a community is and to get better acquainted with the one in which we live. (Look back at yesterday's thinking along this line—do you have anything to add to what a community is?) Why do you suppose people want to live in communities? Have people always lived in communities? Why do you suppose they were started?

(They will possibly suggest such things as protection of lives and property; to help one another; to make group life easier, safer, friendlier.)

Reasons given by one fifth-grade group in response to the first question:

1. Nice friendly people.
2. Houses close together.
3. Near father's work.
4. Yards and playgrounds for children's play.
5. Good schools—not far to school.
6. Protected by police.
7. No colored people.
8. Beautiful.
9. Good church.
10. Near street car.

The story, "How the World Has Grown Both Bigger and Smaller for Every Man" (see Story Section, page 145), may remind the children of still other reasons for community life.

If they are not tired, they might discuss the protection which community life gives one and all. Also talk about community laws, officers, courts, and institutions which see that they are carried out, and laws which have been made for our community's good the last few years. (The list may include pure food, correct weights, no drugs as medicines, cleaner literature, against slot machines and gambling devices, working permits for children, traffic, etc.)

Let them list rules that they themselves try to keep in their community life, as the burning of trash and leaves; care of refuse and waste materials, as old mattresses, tree limbs, and old papers; prevention of fires; prevention of noise that annoys neighbors; protection of and respect for others' property.

Why does our community have these laws? Supposing you do not agree with one? What then? How does community make a law? Why must we have officials to see that they are kept? Why do we punish people who break our laws? Is this the best way? The story from Luke 19:1-9 (Jesus helped a man to love his neighbors) might be referred to at this time.

Throughout the above discussion refer to pictures from magazines or elsewhere which show benefits of community life, city officials, community laws, and observance of them.

They might refer to their home and school experiences in answer to the law question. They have possibly heard stories about homes which decided to take a vacation from rules and home tasks for awhile and might discuss the results. (See "Bobby Chase Takes a Vacation," in *Junior Worship Materials,* Burgess.)

V. Committee meetings—

The period this session should be long enough for the groups really to get started. Books, magazines, pictures, and working materials (as suggested in Plans for this Unit) should all be near by for their use. If they feel they need further to explore their community or need to interview some leaders, let them feel free to plan the use of this time with their committee adviser as they see fit. It is wise

to help them to understand from the first that they are doing an intensive piece of work to be shared later with the whole class who are eager for this help.

VI. Fellowship period—

The hymn "Our Fathers Built This City" might be used as a poem to summarize their thinking and the new hymn, "God, Help Us Love Our City," sung.

VII. Pupil research for the next few sessions—

(See section in Introduction on Research Work.)

Have some children volunteer to read and be able to tell some stories which show what some communities and citizens have done about laws and observance of them. Children could go to the library and read what Thomas Osborne, Judge Lindsay, Frank Whitlock, and others have done along this line. (If the library is too far away, these books might be borrowed and brought to the school.)

(See Story Section for "John Potenza," page 149 and "The Picnic," page 200.)

Session III—How Does My Community Work for Me Each Day?

Desired Outcome

The discovery of the privileges of community living and what they cost, and a sense of gratitude to God and to the World's Workers.

Suggested Procedure

I. Sharing period—

The pupils will be eager to share the stories of community leaders which they have been reading.

These three might be helpful:

A New Kind of Policeman
A Judge Who Loved His City
A Sheriff Who Loved Prisoners

(See Session Two for this assignment.)

Hymn.—"Thank God for Friends."

They may want to sing this hymn now with their new community friends in mind.

II. Discussion—

They may want to continue their discussion of the day before. The following is suggestive of the trend of such a discussion:

Yesterday we were talking about some of the privileges of living in a community, mostly in terms of protection of our lives and property. What other community privileges have we? They may suggest everyday community services for all, helpful and cultural agencies, and beautiful and interesting places. It does not matter which is taken up first. (See Session Four, if the latter is chosen.)

Think over the city services which boys and girls experience daily, such as sewerage, street cleaning, garbage and waste removal and disposal, sanitation and other health regulations, electricity and gas, water supply, etc. A study of community workers might also be made at this time, such as milk deliverymen, bakers, grocers, plumbers, newspapermen, owners of stores, garage and service-station helpers, doctors and hospital service, street and road and bridge builders, etc.

The poem, "All Who Work" describes these many community workers helpfully:

All Who Work[1]

God bless all the workers in this country.
The postman who brings my letters;
Shop-workers who sell the things we need,
Errand boys who bring our food to the house;
Men who sweep our chimneys, clean our windows, and do repairs;
The workers in our house;
People who make my clothes;
The gardeneres I know, and the farmers;
People who make my toys, my bicycle, and all the things I enjoy;
Builders and carpenters;
Men who work on the railway, or in buses or trains;
Those who work in garages, or drive cars;
The road-menders, and the dustmen;
Policemen, soldiers, sailors and airmen,
God bless those who want work and cannot find it.

[1]From *The Children's Kingdom,* by Gwendoline Watts. Permission Basil Blackwell, Publisher.

Such assigned stories as "A Garbage Man Who Was Proud of His Job," and "A Man Who Brought Sunshine to Children," and "John Potenza" (see Pupil Research for Session Two), might be told here as one means of introducing the children to these community services and community workers. These may remind the children of their exploration and things they discovered then along this line.

The Hymn.—"For the Workers in the Mill" (see Worship Materials), might contribute further to this discussion. The class, after discussing the song, might enjoy singing it. Notice its tune is a familiar one. As a hymn, it might be referred to often, during this unit. The words should either be on the blackboard, a large poster, or mimeographed for individual use.

They will doubtless have talked about these workers who daily contribute to happy community life at public school (in most primary grades this is done); doubtless they have not talked about the conditions under which they work and live. This might include the hours at which they work, the poor salary, the dangers under which they work, the people with whom they have to work, and the conditions of their homes because of some of these factors, etc.

They might start such a discussion after the John Potenza story or from their own experience. It will involve so much longer time than they should give here, that possibly it had best wait till the next session.

III. Play period—

Now that the group are better acquainted, they may enjoy playing games which require teamwork such as it takes in a community if all are to be happy. Such games, as Winding the Ball and Jan Kem Pa, offer this opportunity.

IV. Committee meetings—

This discussion may have reminded the various committees of some additional things they must look up or of some contribution they will want to make to the group soon along this line. They may want to share their plans with the leader so she can work them in at the right time. They will still need a fairly long period to really get their activities underway.

V. Fellowship and worship period—

The following might be arranged in an informal worship experience:

Psalm 104:23.

Poem.—"All Who Work."

Prayer Hymn.—"For the Workers in the Mill."

VI. Assignments—

Some pupils might follow this problem further by preparing to tell the story called "Coal"—The Unsung Heroism of a Workaday World (see Story Section), and, if available, "Heroes of Toil in Many Lands," from *Stories of Brotherhood* by Hunting. (This pictures some working conditions and some solutions to them.) The pupils might try to discover leaders who have helped conditions to be better. Kagawa (see Story Section), Jane Addams, Jacob Riis, Muriel Lester, Col. Waring, etc.

VII. Teacher's advance preparation—

That the group may not be too depressed the next day, a community worker (Community Center Social Worker) who is doing something to help better conditions might be invited into the group by the teacher or a committee. The group might be guided by the Social Work Committee soon to some centers where things were being done to relieve bad conditions; possibly there would be something children could do to help.

Session IV—Why Do Not All People in My Community Have the Things They Need?

Desired Outcome

The discovery of how some people in the community have to live and a growing desire to help better such un-Christian conditions.

Suggested Procedure

I. Sharing Period—

Yesterday we were talking about the kinds of work people in a community do for one another every day. As a summary refer to the Potenza story (page 149) and let the children share the other stories

of community workers they have been reading. Especially, see that "Coal" (page 150) is told.

II. Discussion—

Conditions under which these workers share the community's work. What have you noticed either on your exploration trip or in these stories about the conditions under which some helpers work and live? (Long hours—little pay—in dangerous and unhappy places—live in ugly, uncomfortable places, etc. Refer to poem, "Our Neighborhood." [See Source Materials.]) Why is this, when they do such necessary work in a community? Who is to blame? Why doesn't someone do something about it? What could be done? Refer to what Jane Addams, Kagawa, and Jacob Riis have done about such problems. (These were research assignments in Session Three.)

The story, "The Pick and Shovel Poet" (see Story Section, page 156), would point out here what one of these workers did for the others. What are people in our community doing to better bad conditions?

1. (The Social Work Club may be prepared to answer this now or may plan to find out for the class.) Someone may point out the fact that, as the poem, "All Who Work" said, there are some community neighbors who cannot get any work[1] and their living conditions are even worse than some conditions mentioned above.

2. A visit from or to a social worker or community center leader who can share with them constructive things that are being done to relieve these conditions may bring us such questions as these:

Are the Community Chest and Red Cross the best ways to help unfortunate people? How about charity? begging?

Refer to the Good Samaritan story, Luke 10:29-37; Rich Young Ruler, Luke 18:18-25; and the Prodigal Son, Luke 15:11-32 and Matthew 22:34-40. These may help the class to see some solutions Jesus suggested to similar problems.

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[1]If economic conditions are still bad in your community, you might extend this discussion to a consideration of them using such questions as:
Why is there not enough work for everyone?
Why are people out of work?
Why is there less work now than at any other time?
What does it do to people to be idle?

3. An interpretation of the picture, "The Rich Young Ruler," by Hofmann, may suggest one solution.

What could we boys and girls do about it? (Some groups have discovered that they might be friends to unfortunate children, planning parties and other surprises for them, sharing necessities with them, inviting them into their homes, etc.) The Social Work Club may have such a project to share with the class now, or may plan to discover something on which they all can work together.

III. Play period—

This period may be needed for the Social Club to go out investigating or for the trip to a community center. If not, thus used, they might learn "Pebble" or "Water Sprite." (See Game Section, page 138.)

IV. Committee meetings—

The social group, as said above, may need to be out investigating. They should have a report on some of these things by the next day while all the children are still concerned. The other three committees should be ready to share something the next session when Community Gifts are discussed. The leader should encourage them to share such findings the next day.

V. Fellowship and worship period—

This would be a fine time to interpret Flandrin's picture of Jesus mourning over the city and to teach the hymn, "Where Cross the Crowded Ways of Life." (See Worship Materials for music.) Let the pupils discuss the picture of the crowded way, as this hymn describes it and let them put in their own words the prayer at the close.

For a worship experience the children might use the two verses of "O Brother Man" (given below) along with Amos 5:24 and the prayer which is given here. The latter was worked out by a group of Juniors.

Dear Father God, help us that we may have a cleaner and better neighborhood where everybody helps everyone else to be happy. Help us boys and girls to love our neighbors as ourselves. Help us to resist temptations like running across others' grass, making fun of

people, fighting, and being too noisy. Help us to make our neighborhood a part of God's Kingdom. Amen.—Worked out by a fifth-grade Week-Day Religious Education Class.

Note: If your class happens to be made up of children of these unfortunate citizens, you can still discuss the causes of these conditions, what the community is trying to do to help, and then discover what they can do to help their own people and very close neighbors.

The alcohol problem might come into this session's study of social conditions. The groups may discover the cause of some unfortunate homes is that the money is used for liquor. If there is a liquor store in the community which is always full, if many accidents are due to intoxication, if broken homes are frequent, and if other situations of this kind prevail, it will probably be brought out as one cause. The class needs a whole unit to discuss the uses and effects of alcohol but its detriment to the community could be estimated by the children in relation to the harm it has caused. Such a story as the "Demon" in *Juniors and Some Liquor Problems,* by Acheson, or the brief incident given below should stimulate thinking along this line.

Pupil research for next session—

Biographies of helpful citizens might be shared the next day. The story of some beautiful gift (statue, building, picture, park fountain, etc.) to our community or stories and pictures of beautiful things in other cities. See Plans for this Unit as to beautiful things in other communities. The library, encyclopedia, and *Book of Knowledge* would help at this point.

"They had reached a point a quarter of a mile from the flying field, where the narrow dirt road curved into a highway. On the opposite side of the road a close line of cars moved toward the air field. A driver had turned out of this line into the middle of the highway below the curve and his car shot directly across the dirt road, in the path of the Durstine car.

Mrs. Durstine set the brakes and swerved toward the left. She swung uncomfortably close to the automobiles on the opposite side of the road but missed by a few inches the back of the car that had turned out.

When they were safely around the curve, Mrs. Durstine stopped the car, and Paul and Betty Lou went back to see what had happened to the other machine. It had struck on the high bank by the side of the dirt road and turned over. A group of men were working to get the driver and passengers out of the wreck.

"No one is killed," one of the men said in answer to Paul's question, "but it's a wonder any of these folks are alive, or you either."

"That fellow won't be driving again soon," another man observed. "He'll lose his license for driving while intoxicated."—Selected from "Paul and the Airplane" by Elsie Ball, in *Elementary Magazine,* November, 1933.

Session V—What Gifts Does My Community Share With Me and Everyone?

Desired Outcome

The discovery of the many beautiful and helpful things the community has planned for all its citizens and of how to make use of them.

Suggested Procedure

I. Summary—

The class might talk over some of the benefits of community life they have discovered and some of the citizens to whom they owe the comforts and services of such community living. They might refer back to their definition of a community to see if this is true of their community—"common rights, interests, and privileges." They may wish to refer this definition to their community neighbors and see if it still works.

They may not have finished their discussion of conditions under which some citizens work and live. Complete this. If the alcohol problem is a great cause of these conditions, then it might be gone into further. If available in files, the September issue (1934) of *Elementary Magazine* has a helpful Junior League unit on "Studying the Liquor Problem." It points out the effects of alcohol on the community.

They may wish to sing, "Where Cross the Crowded Ways" at the close of this period.

II. Report of the Committee on Social Work—

This group may be ready to share with the class on some of the problems referred to them the day before: What our community is doing about these things. They may have invited in a social worker or community official to talk with the group. They may have some suggestions of things the whole group can do about the situations found. Time might be given now to plan such a project. If this committee still needs time, all the committees might meet now for they, too, have a share in the problem set aside for today.

III. Committee meetings as long as necessary—

IV. Play period—

The need and place for this period today will depend on just how long and how active the committees are. Continue playing games the children enjoy. It is best not to learn too many but to play several happily and well.

V. Sharing period and discussion—

(A discovery of all the helpful agencies and places which your community has.)

We have talked of benefits and services our community has to share. Now what treasures or gifts does it share with us all?

Have reports from three of the committees along this line. The History Committee may tell of beautiful old buildings and precious old gifts in art institute, museum, etc.

The Committee on Interesting Places may be able to list them all as library, art institute, museum, parks, gardens, Y. M. C. A., etc.

The Committee on Who's Who may be ready to share the stories behind these gifts (the donors, those who have endowed them, how they were planned, etc.)

When these reports have been made, the class may wish to summarize these contributions and add other helpful agencies and places. The list might also include schools, playgrounds, Goodwill Industries, clinics, humane society, Welfare Department, Red Cross, etc. This discussion might be continued further along the line of the following question: Why does not our community have enough money lately for schools? libraries? playground leaders and equipment? etc.

They may wish to start for their class book a complete list of all the beautiful things in their community as sculpturing, architecture, gardening, etc.

Let them talk about the other things their community does to share beauty with its citizens, as flower boxes on a bridge, planting trees; beautifying banks of river and levees; music festivals, helpful observances of Christian festivals, summer concerts, etc.

Period planning needed class records.—Since so many things are being discovered about their community, the class may wish to talk over the things they want to have recorded. They might make these as suggestions to the Recording Committee. Their suggestions may include written or illustrated records, and may involve possible additions to the model of their community. These community benefits, services, and gifts should be represented. They might even wish to locate the unfortunate district.

Possible assignments or suggested committee activities growing out of this presentation and discussion.—The Committee on Interesting and Beautiful Places may want to plan for the whole group a trip to such community treasures as the museum, art institute, library, a monument, statue, beautiful building, or park.

It might be fun to discover what the community has spent for these and what leading citizens were back of them. Here the Who's Who Committee might share in this problem. The Social Work Committee may wish to go further into this study of helpful agencies.

VI. Fellowship and worship period—

In closing, they may want to learn the hymn, "We Thank Thee, God." (See Worship Materials Section.) Let them discuss its meaning first, pointing out that such gifts as these listed above are for all and that the desire of a Christian community for its citizens is in the last verse.

Either through pictures, stories, or biographies, a few of the gifts of beauty in other communities might be shared (see assignment Session Four). After singing, "We Thank Thee, God," the class may wish to make spontaneous prayers thanking God for these gifts of their community.

Schools which will extend over a longer period can go more into an acquaintanceship with the privileges of community life through the use of the next unit: "My Leisure Time—How May I Best Use It?"

Plans for the Next Session—

If trips are to be directed by the Sight-Seeing Committee to such community gifts as listed above, then all arrangements should be made as to time, transportation, leadership, etc. While they are out, the History Committee may wish to direct them to some historical homes, buildings, spots, etc.

Session VI—Why Do We Have Churches in Our Community?

Desired Outcome

The discovery of the need which a church fills in a community.

Suggested Procedure

I. Summary—

As a follow-up of the last session, the Committees on Records and the Community Picture (map, frieze, or model) will be eager to work out the plans suggested. The committees too may be anxious to follow up their part of the study, especially if trips are to be directed by two groups this session. The early pupils might go right to their committee centers providing the assisting teachers are there to advise with them.

II. Committee meetings—

The committees as suggested above will be following up class problems and also should be making plans about their committee presentation of findings. (Remember the suggestions for these made in Plans for the Unit.)

III. Play period—

If there are not to be trips to community centers of interest, then the class will be ready for a good play period. Such active games as "Pebble," "Cranes or Crows" (see Game Section, page 140), may be helpful.

IV. Discussion (The part churches play in a community)—

Along with all the fine gifts a community has to offer, there is another organization which helps the community. I wonder if you know which organization not only lets the community help it, but in turn serves the community. (Refer back to the exploration of the community and the churches discovered then; also refer to pictorial map or model for location and kinds of churches.)

Why do we have churches? What part do they play in our community? Name some ways churches have helped our community. What has your church done to help? (They may name such things as welfare work; taking stands on the liquor question, on movies, on war; etc.) Who builds churches? Why do they build them? Why are they built so differently? Why have we so many?

The stories, "No Church in Town," and "The Living Christ" (see Story Section, pages 162 and 161), will help in the above discussion to point out some of the contributions of churches to a community. In discussing how they might find out more about this problem, they may suggest:

1. *Interviews.*—The class may wish to invite in a pastor, church community center leader, or welfare worker to share with the children some of the contributions churches make to community living.

2. *A Trip through a beautiful church.*—Might be made with a pastor who could help them to understand the beauty of its symbolism in a community. The class may make plans to carry out some of the above the next session.

V. Fellowship or worship period—

As a quiet period before the pupils leave, some of the following source materials might be arranged in an informal service:

The Hebrews' songs of praise for their temple from Psalms 122:1-4; 92:1-5; 95:1-6; 100:1-5; or the story of the building of the Temple from 2 Chronicles 2:1-9; 3:1; 5:1-3; 6:12, 14.

Hymn.—"God, Help Us Love Our City."

Prayer.—Help me to be loyal to the church. I thank thee for the Christian training it has given me, for the friendship of the ministers, the teachers, and those who work for its success. Help me to

do my share in its worship service, in its classroom and social activities. May I support its program by giving freely of myself and all I have.

I pray that the church may spread throughout the world and bring the ideals of Jesus into the lives of all people. Amen.—*Prayers for Boys,* Bartlett.[1]

Session VII—What Makes a Community Christian?

Desired Outcome

The discovery of God's plans for community living and lacks of such living in our community.

Suggested Procedure

I. Finish previous discussion and plans—

If a minister is to be invited in, let him share now with the class, etc. As a summary of the previous thinking, they might sing, "We Thank Thee, God," which emphasizes the need of one for another in the community, and the desire of the best for all citizens.

II. Discussion—

We have discovered during these few days some of the many things our community does for us. It might be interesting now to see whether there are some things we could do for it so that it might be its best and help everyone in the most effective way. Maybe in your committee work and trips you have already discovered some things which need to be done and which we could do.

Make a list of these suggestions. They may include such as keeping community rules, keeping the community clean and beautiful, making use of its many gifts to us, being friends with everyone, taking care of city property and others' property, sharing with unfortunate citizens, playing fairly and only where it is safe and fun for all, etc.

I wonder if God has any plans for people and how they should live together. Have you ever thought about it? What have you to suggest? Maybe you have talked about this at church school. (One group suggested that it looks as if God wanted the world to

[1]Copyright, The Pilgrim Press. Used by permission.

be beautiful for all to enjoy, full of useful things which would help people to live comfortably and happily if used correctly, and that he wanted people to live together happily.)

How could we find out about his plans? What did Jesus show us about God's plans for people?

A story in Luke 7:36-40; 44:47, 48 describes the Christian plan of living with others. What helpful way did he show on this day?

A poem, "O Master of the Loving Heart," shows Jesus' kindly way of living:

O master of the loving heart,
  The friend of all in need,
We pray that we may be like Thee
  In thought and word and deed.

Thy days were full of kindly acts,
  Thy speech was true and plain;
And no one ever sought Thee, Lord,
  Who came to Thee in vain.[1]

Permission, Calvin W. Laufer.

The following Scripture references may help them discover Jesus' rules for living happily with people:

Matthew 7:12; 22:39; John 15:12; Luke 6:27-36.

Discuss these and let the pupils put them in their own words and in relation to their community. (They may be read silently, in unison, or individually.)

What do these rules have to do with us? Are they still good rules? What makes you think so? Have you ever seen someone living with love as he taught? Do you think these rules would help us with our problems in living with our neighbors? How?

Refer to the Kagawa story (see Story Section, page 154).

Interpretation.—Moffatt's Law of Love.

Some years after Jesus, Paul felt this law of love was so important for everyone to live that he talked with people about it. The things he said were so helpful they have been collected for us in our Bible (1 Cor. 13). Moffatt, who has translated the New Testa-

[1]*Junior Church School Hymnal* (Presbyterian Board of Christian Education).

ment so we could better understand it, has given Paul's rules to us in this very helpful way:

Love is very patient, very kind.
Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful.
Love is never glad when others go wrong, love is gladdened by goodness.
Always slow to expose, always eager to believe the best, always hopeful, always patient.
Love never disappears.[1]

Talk over each phase, think it through in terms of our living today. Substitute *neighbor* or your *name* and read it through after you have talked it over.

III. Play period—

The pupils will be ready for an active play period using previously played games.

IV. Committee meeting—

These groups will need to be getting their final reports or presentations in shape and following up previously assigned problems.

V. Fellowship and worship period—

The story, "The Forgiving Father," from the Bible (Luke 15:11-24) might be read. (Once Jesus told this story which shows what a loving father God is.) They might, too, read together thoughtfully from the board Moffatt's "Law of Love" and close with the hymn, "God, Help Us Love Our City." And such a prayer as the following:

O God, we pray thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hand joins hand in toil, and in her blessed homes where heart joins heart for rest and love. Help us to make our city the common workshop of our people, where every one will

[1]*The New Testament: A New Translation,* by James Moffatt. Used by permission. Harper and Brothers, Publishers.

find his place and task, keen to do his best with hand and mind. Bind our citizens together, not by the bonds of money and profit alone, but by the glow of neighborly good will, by the thrill of common joys, and the pride of common possessions. May we ever remember that our city's true wealth and greatness consist not in the abundance of the things we possess, but in the justice of her institutions and the brotherly ways of her citizens. Through Jesus Christ our Lord. Amen.—From *The New Hymnal for American Youth.*

Session VIII—Is My Community Christian?

(Problems in Christian Community Living)

Desired Outcome

The discovery of the kind of citizens a Christian community needs, and of how a Junior might be a Christian citizen.

Suggested Procedure

I. Committee meetings—

Committees will want to meet as soon as they arrive.

Two committees will need to report this session. The Who's Who Committee could report on citizens who are or have helped the community. The History Committee may have discovered some period in the community's history when some very Christian community life took place (such as united efforts during an emergency, etc.). There are still activities or problems which the clubs are pursuing for the good of the class.

If a social service project has been discovered, definite plans might be laid for it.

The Record Committee and the Model Committee will still have things to add. (See posters, class book, pages, creative drawings and writings in the Creative Section for suggestions.)

II. Summary and further discussion—

The group might assemble later. Such questions as these might summarize the group thinking:

What do we think God's plans for community living are? What plans did Jesus give for such group life?

We have become better acquainted with our community. Would you say that it is all we would like it to be? or that it should be? Is it always Christian? Why or why not? What needs to be done yet? What kind of citizens will it take? What helpful citizens do you know in your community now? What makes a helpful citizen?

In answer to this last question, they might turn to their Bibles and see what Jesus had to suggest about Christian citizenship; such references as these might help: Matthew 5:3-11; 5:43-48; 7:7-12; Luke 6:27-37.

The story, "The King's Hero" (see Story Section, page 165), would also help them to define Christian citizenship. (A doctor who unselfishly gave himself to the people and their needs.)

Committee reports on such citizenship in our community might be made along with this discussion.

What then is a Christian citizen? Who can be Christian citizens? Can boys and girls do such things as are required of Christian citizens? If so, could they do anything about the ways in which our community seems to need help? What could they do?

One group discovered they could do these things as Christian Junior citizens:

Observe traffic laws; treat members of other races with consideration; help keep your city clean; do not deface public buildings; prevent disease; prevent fire; conserve birds and their nests; beautify your home grounds; and destroy flies, mosquitoes, destructive insects.

In these things would one be following Jesus' principles for Christian living? Do any of these need your attention in your community? Which? What can you do?

Alternate plan—

Another way to discover what a Junior might do to help his community to be Christian would be to discover his problems in community living or see how his community living effects others.

The group might discover their problems in community living by locating the parts of their community in which they spend most of their time. (In such parts as our homes, school, church,

on streets, sidewalks, playgrounds, in parks, alleys, vacant lots, back yards, neighbors' yards, old barns, fields, woods, porches, etc.)

What problems do you have in living with others in these places? The following may be suggested:

Where to play? When? What can we play? With whom shall we play? What else can we do to have fun? Playing jokes and pranks? Having pranks played on us? Fighting and getting even? What to do when we accidentally destroy property? Or when our things get on others' premises? When older people get so cross with us? When cops and others spoil our play? What can we do about newcomers whom we do not like? About sissies, bullies, foreigners, queer people, strangers, etc.? My dog and our neighbors? Trespassing signs? Laws that keep us from having fun? Neighbors' lawns, flowers, shrubs, and fruit and property? Errands for Mother and the neighbors? Being tormented? Hopping cars? Newspapers and the newspaper box? Delivering papers and advertisements?

These might be summarized under two or three chief problems, as:

Keeping my neighborhood clean and beautiful, working with officers in my community, helping those who need help, play in a Christian community, being a Christian neighbor.

These and other problems should be thought over the next session as to causes and effects on neighbors, and as to what a Christian citizen should do in such situations.

III. Play period—

This should be a very active period after such a long discussion. Play the most active games.

IV. Committee meetings—

The committees might be thinking in terms of what they think Juniors could do about these problems and to make their community Christian. They should give attention to finishing their activities.

V. Fellowship and worship period—

In terms of the kind of citizens a community needs, the following materials might help to summarize their thoughts about Christian citizenship:

Matthew 25:34-40. (Jesus describes a Christian citizen.)

Hymn.—"God, Help Us Love Our City."

Prayer.—Our Father, we thank thee for the homes and neighborhoods in which we live and ask that thou wilt help us make them truly Christian. Help us in everything we do and say to think of others first. Even when tempted to quarrel, let the law of kindness rule our lives. May all who know us see our happiness in working with thee and may they too want to help build thy kingdom of love on earth. Amen.—By a Fifth-Grade Week-Day School Class, Dayton, Ohio.

VI. Plans for Next Session—

The class plans for the next sessions will be dependent on how the pupils decide to close their school. If a program (sharing their summer adventure with their friends, using the things they have discovered, enjoyed, and created) is to be given on school time or the other classes are to be together for part of the last session, then you should start adjusting these plans to that arrangement.

This service or program should be carefully planned by the Juniors—either as a whole or by representatives from the various interest groups. It should tie up the findings of the various groups and the class experiences into one big, helpful worship service which makes use of hymns, Scripture, poems, responses, etc., that are familiar and mean something now in community living. (See similar program at the close of Unit IV.)

Session IX—What I Can Do to Help Make My Community Christian

Desired Outcome

The discovery of the problems we have in living as Christians in our community and what we can do as Juniors to help make our community Christian.

Suggested Procedure

I. Summary of class thinking—

We have been getting acquainted with our community, its contributions to our lives every day, its leaders, its problems and needs, and

now we are wondering what we can do to help so that it may be its best.

Some of us have mentioned some problems in living with others in our community. Maybe if we got those problems before us again, we could discover some things to do about them that would be helpful to our community. (Have these read from the class book.)

The pupils might enjoy singing the last verse of the hymn, "We Thank Thee, God," which describes the kind of citizens they want to be or "Where Cross the Crowded Ways"[1] which reminds us of the kind of people a community needs.

II. Discussion—

Let the pupils decide which of these problems (listed in class book) need the most attention and spend the rest of the term on finding and practicing solutions to the problems chosen.

What makes these problems you have mentioned in community living? Why are they problems? What do you do about them? What could you do about them? Why should we be concerned about such problems? What would a Christian citizen do about them?

These New Testament suggestions for happiest community living may be helpful in thinking through their problems: Mark 3:35; Romans 10:12; 1 Corinthians 10:24; Ephesians 6:7, 8. Acts 10:34.

The story, "Giovanni and the Whitewing" (see Story Section, page 172), shows some children who discovered a way they could help their community.

Plans, rules, and activities which Juniors in other communities have carried on may be suggestive of things they might do.

A list of things Juniors can do to help their community:

1. Keep the streets clean
2. Share with those who are unhappy and lonely
3. Obey city rules
4. Take care of city property such as parks and buildings
5. Be friendly and helpful to foreigners
6. Do not tease one another
7. Be kind to everyone

[1]Found in many hymnals.

8. Keep hands off neighbors' things as flowers, shrubbery, trees, lawns, gardens, etc.

9. Safety first (because it protects the neighborhood)

10. Be careful of your noise and find the best place to play

11. Don't talk back to the one who is mad

Rules of loving your neighbors as yourself: (Worked out by a fifth-grade class.)

1. Don't make fun of anyone, but imagine you are that one

2. Don't mind teasing

3. When you are bothered, do not get angry and call names and hit back.

4. If someone asks you not to play near, say nothing and play elsewhere

5. Do not do to others' property what you would not like done to yours

6. Don't steal even in fun.

Another group discovered these city rules which they could keep: traffic and fire rules; waste regulations; health laws, such as quarrantine; care of pets and license for them; gambling machines; use of public property; educational requirements, etc.

(Talk over what public school is doing to help us to become better citizens such as Junior Traffic Patrol, Junior Fire Squad, and Junior Citizens League.)

Suggestions for beautifying the community may be found in current magazines and church school papers. One group cleaned up a vacant lot, seeing to the removal of old wastes; another fixed up their church yard, pulling weeds, etc.; others could plant government seed in unsightly places, and keep their own yards attractive. Books on Junior citizenship at the library (see Introduction to this text and Plans for this Unit) could be read for suggestions. *The Young Citizen at Work and at Play* by Pitkin and Hughes, is very helpful.

If they have un-Christian attitudes toward neighbors of other races and classes, refer to Unit III for suggestions and help. If the trouble arises mostly in the use of leisure time, Unit II will offer

help. If the problems are play problems, the next session and the Recreation Club in Unit II will offer help.

III. Making class plans for helping the community—

After the children have thought about all these possibilities, let them make their own plans. Give them ample time to do this and see that real activities are arranged and that opportunities are given during the next session and the rest of the term to live out these plans of Christian citizenship. If their problem is not a play one, the whole next session may be given to making plans about theirs. If you feel that it is important enough to continue working out a project of this kind, the next session's suggestions might be used here, and the last periods given over to committee reports and a program.

Prayers.—(Spontaneous; made by Juniors in the group in terms of what they can do to help make their community Christian, or class prayer of several days before.)

Prayer hymn with amen.—"We Thank Thee, God."

IV. Play period—

Perhaps the children are ready for another new game, possibly "Tiger Trap." It is an active one and requires real co-operation of all such as good citizenship.

V. Committee meetings or reports—

If the committees have some activities to suggest which the class can carry out to help their community, they might be shared and worked out now. The Social Work Committee have been especially searching for such a project.

If the next session is to be very full, some committees such as the History one might report their findings now.

VI. Fellowship and worship period—

The class might enjoy building a class prayer on helping their community to be Christian. (See Creative Section, page 129.) They might like to sing again, "God, Help Us Love Our City," and to pray the class prayer they have created or to use the litany, "Boys and Girls Helping," in the Worship Section.

Session X—Play in a Christian Community

Desired Outcome

The discovery of what, how, and where to play in a Christian community.

Junior Experiences in Play

1. Playing in large groups in organized or directed play
2. Playing in smaller groups constituting a rather intimate fellowship with usually undirected play
3. Playing games involving sides, scores, rules, leaders, etc.
4. Choosing sides, winning, losing, etc.
5. Engaging in such quiet games as guessing, table games, puzzles, etc.
6. Performing pranks, tricks, surprises
7. Playing with toys associated with warfare
8. Dramatizing gangster, and racketeering activities
9. Feeling himself a misfit or part of the play group

Suggested Procedure

I. Discussion (Play problems in a community)—

(Refer also to those suggested the day before and those listed under "Summer Experiences of Juniors" in the Introduction.)

Let the pupils discuss these, making plans as to what, how, and where they shall play. Talk over the playground and park situation in your community. If there is neither, make plans for making over an unsightly lot or get permission to use a vacant lot.

If there is a playground, talk over the problems there, especially if there is no supervisor.

Make plans for the happiest use of the playground by all.

If pranks or teasing are brought up, or games that destroy property, that hurt another, that disturb neighbors, etc., talk these over.

Help them discover new games to play (see Recreation Club in Unit Two).

Let the group share games that are unfamiliar to the others.

The following rules made by one Junior class may help your group with play plans:

1. See that everyone plays
2. Do not swear or lose your temper
3. Do not cheat
4. Don't go out of turn
5. See that everyone gets "bats"
6. Don't get mad when someone makes an "out" on your team
7. Don't act angry at the other side
8. Own up, if "out"
9. Don't make fun of some players
10. Be sure you keep all rules
11. Don't cheer when other team loses
12. Give others a chance to pitch

Story "Mayta" (See Story Section, page 169).

Poem, "Thanks for Fun"

For all the strength we have
To run, and jump, and play,
For all our limbs so sound and strong
We thank Thee, Lord, today.

Make all Thy children, Lord,
Healthy and strong like me,
To run, and jump, and shout, and play,
And praise Thee in their glee.[1]

Hymn.—"Savior, in the Game I Play." (See Hymn Section.)

Prayer.—Our heavenly Father, Whose beloved Son watched boys and girls at play, keep us mindful of Thee in our pleasures. Be with us in our games, as also in our daily tasks; help us to keep the rules of honour. Gallant and good-tempered in the field, may we love the game above the prize. Enable us to lose, when that must be, without sullenness; and when we win, make us generous to those who are defeated. So may courage abound with cheerfulness, and the day end well. For Thy name's sake, Amen.[2]

[1]From *The Children's Kingdom,* by Gwendoline Watts. Permission Basil Blackwell, Publisher.

[2]From *First Prayers for Boys and Girls,* by Oxenham. By permission of the Rev. Charter Piggott.

II. Committee reports or presentations—

If these were really worked out as suggested in the plans for these committees, then there might be an exhibit of class and committee creations and a program of committee activities such as plays, marionette show, etc. If these committees have worked carefully, these reports might be a part of their closing program.

III. Closing worship service or programs—

(See suggestions at close of Session Eight.)

UNIT TWO—ONE WEEK

My Leisure Time—How May I Best Use It in My Community?

Desired Outcome

The discovery by the children of worth-while things to do in their free time; a better acquaintance with God and his work through these experiences.

Plans Which Must Be Made Before Initiating This Unit

After the desired outcome, interests and needs, objectives, the notes on teacher preparation, and the whole unit have been read; certain plans should be laid ahead.

A stimulating environment for launching the unit—

For one thing, you want to think up ways to stimulate interest in this problem. Club plans suggest a variety of such stimulants as posters on books, nature pictures, a collection (stamp, butterfly, or what not), a reading corner with very attractive reading books for Juniors and good books on nature (as *Talking Leaves, Bugs, Wild Flowers You Should Know*—all in five-and-ten-cent stores), a book on marionettes, some blueprints or leaf prints, government bulletins on building bird houses, pictures of children engaged in leisure-time activities, etc.

Relation to preceding unit—

If the first unit has been taught, think of a way to arouse interest in this problem as a follow-up of their previous study. Maybe some

time in the other unit the children discovered that it was in vacation time, when boys and girls have so much leisure, that they often find it hard to live as Christian neighbors. They may have shown little experience in using their community's educational and cultural gifts, etc.

Methods of approaching this leisure-time problem—

A variety of methods are given for working on this problem together. They include clubs (groups on interests or hobbies which boys and girls should have to fill their leisure profitably); experiences in discovering and using community leisure-time opportunities (as library, art museum, parks, gardens, museums, etc.) which have real leisure interest; trips; research; interviews in connection with the last two; directed play periods; class creations; etc.

Research and interviews—

See Sessions One and Four, plans for all clubs, also such stories (Story Section) as "Boyhood of Great Musicians," "Music and Picture Interpretations," "Life of Kagawa," etc. Also, notice that it is suggested to invite experts in as librarian, naturalist, children's worker from Art Institute or Museum, etc.

Trips and hikes—

See Club Plans—Notice, too, that as a means of sharing findings it is suggested that the class go on a trip or hike.

Records—

A variety of types of records are suggested (See Club Plans) as bulletin board on books, book posters, art gallery, books of original writings, posters and pictures, etc.

Play period—

The play period may well be led by the Recreation Club who will be studying new games, how to play best with others, etc. (See Club Plans.)

Activities—

Many activities are suggested for the clubs, such as a Book Parade, a marionette play, dramatization, outdoor worship service, making

of nature prints, etc. See Club Plans and Activity Section at back of the book.

Class creations—

(Suggestions for class creations include litanies, prayers, psalms, dramatizations, stories, posters, etc.) [If available, see "Psalm Created by a Class" in *Pilgrim Elementary Teacher,* August, 1933.] See Litany created by class in Worship Materials.

Club plans—

(See end of this section.)

Sharing of club findings—

Suggestions are made in Club Plans for the sharing of their findings. These should be chosen according to the interest displayed by your groups and their accomplishments. Let them share, too, when a problem arises in line with their study.

A final service—

The best of all Club work might be gathered into an exhibit and a program planned by the class in which their best experiences are shared with others. (See Creative Section for suggestions and programs planned by Junior classes.) Also, see Materials of Worship suggested especially in the last worship service. These and their suggestions might be used in building their program.

Source materials needed for unit—

1. *Pictures.*—Gather pictures of children in leisure-time activities. These are often represented in monthly magazines. Caring for pets, running errands, at play, gathering flowers, tending a garden, practicing a music lesson, helping Mother, putting on a play, etc., may be the activities shown. If files are available, there are such pictures in *Better Homes and Gardens* for May, 1933, "Building a Bird House" and September, 1933, "Outdoor Beauty." *Good Housekeeping* for September, 1933, has a picture representing creative cutting.

2. *Books for browsing table.*—See Club Plans for suggestions.

3. *Hymns.*—"Summer Days Are Here Again"; "This Is My Father's World." (Found in many hymnals.)

Note: A choice of four other hymns has been given since hymnals are so different.

4. *Stories.*—(See Story Section.)

5. *Color Reproductions of Ten Famous Pictures.*—(A ten-cent store book.)

Other enriching sources—

If available. The unit is complete, however, without them.

Stories.—"The Zinc-Lined Piano" (Albert Schweitzer) in *Greatness Passing By,* by Niebuhr; "The Duty That Was Not Paid," in *Educating for Story Telling,* by Cather; "Wilhemia's Shoes" in *A Trail of Everyday Living,* by Burgess.

Such books on Research as suggested in Session One.

Such books on Picture Interpretation as suggested in Session Four.

Such books for Club groups as suggested in Club Plans.

Send for the free government bulletins suggested, picture catalogues and pictures, reading lists from library, sample magazines for Juniors, etc.

Investigate the library and ten-cent stores as to their help in this unit.

Other problems involved in the use of one's leisure in a community—

Movies; commercial amusements; the radio; "funnies" and the newspaper; and uses of candy or playthings in which alcohol has been used.

Note: The pupils may want to plan some leisure-time activities which they might carry on all year. The following suggestions are given:

My Picture Book (35 cents), Artext Picture Co., Westport, Conn.

Gifts from Many Lands (50 cents), World Friendship Alliance, New York City.

Kodak Album (things for keeps).

Club Plans

Nature Study Club—

The corners or rooms for these interest groups may be arranged very attractively. For instance, the nature study group will want to have some books, magazines (as *Geographic* and *Nature*), and

pictures on their reading table along with a microscope, field and bird glasses, some blueprint paper and maybe some carefully done prints not only of this kind but spatter, blueprint, and carbon specimens. (See the Activity Section, page 134, for detailed directions.) Guides on birds, trees, flowers, and butterflies might be there, too. (The ten-cent stores have these and some other very helpful nature source books that might be used, such as *Bugs, Birds, Trees, Butterflies, Wild Flowers We Should Know,* and *Wild Flowers We Do Know.* These can be ordered directly from the Whitman Publishing Co., Racine, Wis.)

This group will want to decide just how much of a study to make. (The locality will have something to do with the choice as well as the time and space available.) They might decide to study two or three things if there are enough helpers; for instance, birds, flowers, and trees. They will want to plan first how to go about their study. Of course they will want to get out of doors often, and will want to know what specialists in these fields have discovered and whether there are any of these specialists in their community. They may have such a purpose for their study as birds, plants, and animals that help us and the farmer each day. They will especially want to become familiar with the things peculiar to their community. They may want to build a bird unit including a bird shelter, food box, and bird bath or one of these. (See such plans in *Handcrafts for Boys* and *Making It with Tools* at the five-and-ten-cent stores.)

Some children may want to take pictures with their cameras of interesting and beautiful spots, gather specimens, or make a pictorial wall map of these discoveries and their location. They will want to decide how to keep records of what they find so they can share their findings with the rest of the groups. They may want to make a museum out of their collections, or an art gallery of the prints they make and take, and of beautiful pictures artists have painted in which things they have discovered are shown. (See *Color Reproductions of Ten Famous Paintings* [ten-cent store] and *Famous Hymns with Stories and Pictures*, by Bonsall.) They may want to take a trip to see someone's collection in the neighborhood, to a museum, or take the other groups to some of the most beautiful spots. They could

write original descriptions and poetry and prayers about their experiences or share them through an out-of-doors worship service. (See the section, Creative Work of Juniors, page 128.) They may want to paint or draw beautiful scenes they discover and build litanies and psalms about their discoveries. (See Worship Materials and Creative Sections.) Seeds could be obtained from the government and this club might decide to beautify parts of the community that need it. In rural communities, shrubs might be transplanted to beautify homes, schools, and churches. If a rural group, they might even like to plan a Treasure Hunt (see Activities Section, page 136, for directions) or study Foot Writing of birds and animals in the woods or along a shore. They may want to invite in some naturalist to guide them in their nature interests. One should be careful always that the children are becoming better acquainted with God through these experiences.

Nature Pictures.—Consult such current magazines, as: *Nature; Geographic;* Church Picture Sets; *Color Productions of Ten Famous Paintings* ("Sower," "Song of Lark," "Gleaners," "At Close of Day," etc.); and picture catalogues. See Taylor's "The Heavens Declare the Glory of God," "When I Consider Thy Heavens," and Margaret Tarrant's nature set (50 cents), Hale, Flint, and Cushman, New York City.

Nature music.—The *Elementary Magazine,* in current issues, has had songs which represent nature melodies, such as "The Lark's Song," "Melody from a Brook," "Bird Songs," etc.

Stories.—"Mud Wasp" and "Wasted Oak Leaf," from *Children's Story Garden* (Lippincott); "Forest Full of Friends," from *Why the Chimes Rang,* by Alden; and *Poems of a Little Girl,* Hilda Conkling. Choose from the above the materials that suit your needs.

Reading club—

The Reading Club Corner could be made attractive with posters on reading which the Book Week Committee or the local library gets out each year and with some fine books and magazines. Write to publishers of children's magazines for samples (*Child Life, Girls' Life, American Boy, Popular Mechanics, Nature,* etc. See list of

children's magazines and addresses at end of this paragraph.) There should also be book lists which librarians have prepared as suggestions of the best for this age-group to read. (Refer to the Missionary Education book list.) The books for this club can be borrowed from the library or from some children who have good books. There might be some of the Dr. Doolittle books, *Heidi* by Spyri, *The Lost Prince* by Burnett, *Cease Firing* by Hulbert, *Peace Crusaders* by Griscom, etc.

This group will want to take some time to start reading these books. Some may want to read together. Many will want to discuss the books they have already read; telling why they liked them, how they choose a book, what makes a good book, and building some principles for choosing their reading. Others may want to make a reading list for their future reference. This might be their contribution to the rest of the Juniors. Of course, they will want to take a trip to the Children's Room in the public library or, if rural, to the "bookmobile" to become familiar with their helps and uses. They might also write up interesting book reviews and leave them on a bulletin board which all use for group suggestions. They might make some posters on choosing good books or on good books to read. They could dramatize scenes from books which they liked best or give a book parade. They could also work up some marionette plays or shadow plays as a means of sharing their findings with the other children (see directions in Activity Section). A librarian might come in and talk with them about their reading problems, or if there is no library in their community they might take some steps to get reading facilities for their community from their county or state. These children may even want to try their hand in writing stories and poetry. (See such creative writings in the Creative Section.)

Magazines suggested.—The American Boy, Sprague Publishing Co., Detroit, Michigan; *Boy's Life,* Boy Scouts of America, 2 Park Ave., New York City; *Popular Mechanics Magazine,* 200 E. Ontario St., Chicago, Ill.; *Nature Magazine,* American Nature Association, 1214 Sixteenth St., Washington, D. C.; *National Geographic,* Hubbard Memorial Hall, Washington, D. C.; *Child Life,* Rand McNally & Co., 536 S. Clark St., Chicago, Ill.

Select from a Public Library Reading List for Juniors books which the committee think will appeal to the members of the whole group.

Suggested biblical books: *Beautiful Childhood,* Boulting; *The Christ Child,* Petersham; *Syrian Christ for Boys and Girls,* Rihbany; *Story of Our Bible,* Bowie.

The five-and-ten-cent stores have some good books which might be used by this group:

One Hundred Best Poems for Boys and Girls, Barrow; *Child's Garden of Verse,* Stevenson; *Little Women,* Alcott (small editions); *Alice in Wonderland,* Carroll (small editions).

Recreation Club—

The Recreation Club will want to have available some books on recreation, such as: *Children at Play in Many Lands,* Hall; *A Handbook of Games and Programs,* LaPorte; *Games for Home, School, and Playground, Bancroft.* These are in most public libraries.

There are also some books in the ten-cent stores which can be used by this group: *Play-it Book, Make-it Book, Kitchen Fun, Some Things to Make and to Do, Making Things with Tools, You Can Make It* (Vol. I), National Committee on Utilization of Wood, Department of Agriculture, Washington, D. C.

Their corner also can stimulate interest by having pictures of children at play which can be cut from current magazines and from children's picture sets. They might also have some games to play as checkers, lotto, anagrams, table tennis, ten pins, ring-it, etc. (These, too, can be purchased at the five-and-ten-cent stores.)

There is a Kit[1] which suggests homemade games and puzzles. (See Activity Section for directions for making these.) Some children may want to make some of these games. One class made a ringer game out of jar rubbers, a wooden Skeezix head with a hook on the nose to ring. They may want to spend much of their time becoming acquainted with new games and learning to direct their group in playing them. It would be fine if they could direct the play periods of the Junior class (certain ones being chosen to tell the various groups how to play the game and leading them in it.)

[1]A quarterly pamphlet published by Church Recreation Service, Delaware, Ohio, $1.00 a year.

Some children may also want to discuss such subjects as, Why we play? Best way to play? Kinds of play and games? Making some rules or codes for Christian play. (See below one class' rules.) Maybe they will want to make a large wall poster of these so that the whole school may have the benefit of them. There are some stories which will help in the development of these rules, such as the Second Bounce in *Rules for Boys and Girls,* Coleman, Mayta (see Story Section), and Hallowed Be Thy Name (*Kingdom of Love,* Carrier).

There are some principles in the Bible that should be helpful in the development of these. See John 15:12, 14, 15. The hymn, "Savior, in the Words I Say" (page 126), may be helpful.

Some pupils may want to make a book of games as suggestions of what they can play in their own community when our class is over and in which they can direct others in their neighborhood. They may want to talk about playground problems, if they live where there are such, and best places to play. They could go into the study of games played in other countries and their likeness to ours. They may even want to get permission to use a vacant lot for play and clear it off as one class did. They may enjoy learning singing games from other countries or sections of our country. See Handy No. II or Kit[1] 24 (25 cents); also see Game Section, page 138.

Recreation Rules worked out by a Fifth Grade for use on their playground:

1. Talk over the rules before the game starts.
2. Keep all the rules of the game.
3. Own up when you lose.
4. Take "It" cheerfully.
5. Take turns.
6. Let everyone play who will play fair.
7. Be sure the game is *fun* for all.
8. Do not play anything that will hurt someone, their clothes, or destroy property.

[1]A quarterly pamphlet published by Church Recreation Service, Delaware, Ohio, $1.00 a year.

9. Play in a safe place.
10. Be a good loser.
11. Be careful of your words as you play.
12. Play for fun.

Other Clubs—

As for the other clubs, the *dramatic* or *marionette* clubs might each choose a beautiful story or play to present. (See Activities Section for directions for marionettes.) The stories in "Why the Chimes Rang," by Alden, have real dramatic possibilities. The children could paint their own scenery and make their own costumes as well as plan and direct the plays.

The *Hobby or Collection Club* might start to make collections as stamps, barks, leaves, coins, foreign dolls, post cards, pictures, etc.

The Music Club might learn beautiful Junior choir numbers and hymns which they might teach the others or share in their worship periods.

Marionette Club.—See helps in Activity Section.

Dramatic Club.—There is the possibility of dramatizing one of the stories in this course; writing, directing and presenting it.

Kodak Club.—See Nature Club for suggestions.

Kitchen Fun.—See book by same name in five-and-ten-cent stores.

Session I—How Do I Spend My Free Time?

Desired Outcome

A realization of the need of carefully planning the use of free time and some practice in such planning.

Suggested Procedure

If this is the first session of the school, time should be given to a Get-Acquainted Period at the beginning. See Unit I, Session 1 and Unit III, Session 1, for suggestions along this line.

If this unit follows the study of another unit in this text, it would be wise to tie up this study with the preceding one as all are a part of a course in community living.

It is taken for granted that you have carefully read the plans for this unit just preceding, and for launching the unit, that all needed

materials are ready, and that the unit has been adapted to meet the needs of your particular group.

I. Conversation and discussion—

These questions may stimulate interest and concern in this problem: What do you do when school is out? When you have a holiday or have some free time? What do they sometimes call this spare time? What do we mean by "leisure"? Have you ever heard anyone say, "This leisure time is becoming more and more a problem"? What do they mean? How do you use yours? Why do you choose these things?

(List on the blackboard the things the pupils suggest to do. The list may include play, read, practice my music, draw, use my chemical set, make things, play with my dog, go swimming or fishing, go to movies, go over to my friends, go to the park or playground, take care of the yard, help Mother, help with the farming, sell papers and magazines, etc.)

How much time do you spend doing these things? How much doing other things? (Suggest keeping a diary or record of the use of their time for several days.) Did you ever figure up how much free time you have? They may want to plan a budget of their time (so much for sharing homework, play, practice, reading, etc.).

Do you ever get tired of doing these things? Do you ever wish you had something new to do? What other things are there to do? (Go to some museum, art gallery, take hikes, study flowers and birds, make collections, etc.) Do we have to have money to have happy times when we have leisure? How could we find other ways to spend our free time? If they do not suggest that another way might be studying how great and helpful people have used their leisure during childhood and adult life, then the teacher might share such a story as "Henri, a Boy Explorer" (see Story Section).

They may want to share some things they have already discovered through reading and at school regarding this subject.

They may suggest that they have books and magazines on this question at home and plan to bring them the next day. Encourage them to share as much as possible in the carrying out of this unit. If they do not have things to share, make plans for some pupil research.

II. Plan pupil research for the next few sessions—

Let some children volunteer to find out what other great people have done and are doing with their time. Either have some books or magazines with such stories or incidents in them, or make sure such are in the library. There are three types of helpful research on this problem in the Story Section of this unit (namely, "The Life of Kagawa," "Edward MacDowell," and "The Boyhood of Great Musicians"). These might be typed or written off and placed on the browsing table, or pupils might be directed to read them from the text. They might try to find out all they can about the childhood and manhood of such leaders as Thomas Edison, Florence Nightingale, Andrew Carnegie, Roland Hayes, Paul Lawrence Dunbar, Edward Bok, Madame Curie, Louis Pasteur, Wedgewood, Jane Addams, Albert Schweitzer, Kagawa, and others.

This work might be done by one of the clubs, by a committee, during afternoons, before class begins, or, if enough books are available, a supervised reading period might be held. Be sure and plan to use these findings later on. Encourage any pupils who discover helps along this line to report them each day. If an original committee is working on this, the report of their findings may be given in dramatic form.

The story about Jean Henri Fabre ("Henri, a Boy Explorer") may help them discover some interesting ways to use leisure. Let them discuss the possibilities it opens up.

III. Play period—

The class may be ready for some activity before they make some constructive plans to follow up this problem. A singing game may be learned, possibly, "Skip to My Lou," explaining that in Europe people often use their leisure in playing such games together. (See Game Section, page 139, or play some games which children in other countries use in their free time, possibly, "Winding the Ball." If it is a warm day, they might use "Large Lantern—Little Lantern." (See Game Section.)

IV. Planning and choosing clubs—

I wonder if you might like to have some clubs to think up interesting things to do in your leisure time? What suggestions do

you have? A Nature Study Club, Book Club, and Recreation or Play Club. Be ready to suggest Hobby Club, Marionette Club, Music and Dramatic Club, Kodak Club, Kitchen Fun, etc. Let the pupils choose the one in which they are most interested. (See plans at the beginning of this unit for such clubs.)

Allow time for the children to think about the possibilities of each club and encourage them to choose the clubs which will be most helpful to them in the type of community in which they are. They will be eager to start work, so let them go immediately to club meetings. It is supposed that you have planned for this beforehand and already have assistants available to help with these groups or that you will plan with the children how to hold committee meetings with pupil leaders. This latter is not the best plan but has been used after careful planning with pupil chairmen.

V. Club meetings—

Clubs meet to plan for working out their special interest and to discover its possibilities as a leisure-time activity. Give ample time to make plans.

VI. Sharing of club plans—

The class will come back together briefly to share with one another some of the club plans, so that all will begin to see possible uses of free time.

VII. Fellowship or worship period—

If there is time or if you feel it important to have a brief quiet period before the class leaves, it might be helpful to use some of the following source materials. They might be chosen and arranged to meet your need.

Bible story.—2 Samuel 6:5; 22:1-5. (David spent some of his leisure in learning to play a harp.)

Repeat together thoughtfully or read some of the Psalms David created in his free time: Psalms 1, 8, 19, 23, etc.

Sing, "Just as I Am, Young Strong, and Free," using the last verse as a prayer. Use the "Amen."

Session II—Important Persons and Their Use of Leisure When Children and Older

Desired Outcome

The discovery from others of the many possible uses of leisure time.

Pre-session reading.—The pupils who arrive early may read from the books mentioned in the previous session and prepare their reports about great persons and their use of leisure.

Suggested Procedure

As a means of further unifying the group on this quest for worthwhile Christian uses of leisure and as a summary of their thinking and previous plans, they might use the poem, "Some Gay, Adventurous Thing."

The day will bring some lovely thing,
I say it over each new dawn:
Some gay, adventurous thing to hold
Against my heart, when it is gone.
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name;
A snatch of song, a breath of pine,
A poem lit with golden flame;
High tangled bird notes, keenly thinned,
Like flying color on the wing.

No day has ever failed me quite—
Before the grayest day is done,
I come upon some misty bloom
Of a late line of crimson sun.
Each night I pause, remembering
Some gay, adventurous lovely thing.[1]

—Grace Noll Crowell.

[1]Used by permission, *Good Housekeeping Magazine.*

I. Sharing period—

The children who have started their investigating will want to share their findings. Let all who wish make a report. Suggest that they go on with their investigations. (Make a list on the board of the things these persons did; it might be called "Some Ways Helpful Persons Have Used Leisure Time.") The pupils may wish to keep two lists—one of childhood activities and one of adult. They may even want to decide which activities were for personal good and which were for the benefit of the community. After a few days the pupils may want to check these lists to see which would be possible today, for Juniors to do, and which they might like to do. Since they will want to refer to this list again and again, be sure that it is left on the board or copied. They might like to make a class book on how they may best use their leisure for themselves and their community, or on worth-while Christian uses of leisure.

II. Group planning of class book on best uses of leisure—

The class may want to make a class book in which they might keep the best findings of the clubs and their class on Christian uses of leisure time. Each club might include suggestions for carrying out its interest in free time and also include copies of specimens and prints they make, original drawings and writings and creations, games all should learn, etc.

The story, "The Whittler of Cremona" (page 177), might be told. It shows how a boy through his free time discovered the thing he could do best to help the world (see Story Section).

III. Play period—

The class will want to go on using the games which were enjoyed last period. Hereafter, if there is a Recreation Club, it might direct the play period, so that interesting new uses of playtime may be discovered.

IV. Club meetings—

Let the clubs start work carrying out the plans which they made last session. They will want a longer time than usual to get started today.

V. Fellowship and worship period—

The pupils might enjoy learning the hymn, "We Thank Thee, O Our Father." (Hymn Section.) This describes some of the beauties about us which might be appreciated if we discovered more about them.

Other source materials for this period might be the poem at the beginning of this session, a Bible story, Acts 10:1-35; 15:6-9 (Peter makes new friends), or the following prayer:

. . . I thank thee for the gift of friendship that makes people care for one another, for the power of love that drives out that which is greedy and mean in human hearts.

I thank thee for those who make my life happy. May I give them comradeship and love in return. . . .

Guide me in my friendships that I may choose high-minded and worthy companions, whose association will make me a better man, and who will be my lifelong friends. Above all, I want thee as my closest companion through life. Amen.

—From *A Boy's Book of Prayers,* by Robert Merrill Bartlett.[1]

(The above fellowship shows that making Christian friends is one worth-while use of leisure. Arrange and adapt to fit the needs of your group.)

Session III—Jesus and Leisure Time

Desired Outcome

Learning from Jesus' life some principles for choosing leisure-time activities (that are Christian).

Suggested Procedure

I. Pre-session research or club work—

There are only two more sessions for this research, so if it is to be valuable to this study, the teacher or an assistant should plan to work with this committee at this time. Other pupils might go immediately to their club centers and continue their part of the activity in which their group is engaged. The assistants should be

[1]Copyright, The Pilgrim Press. Used by permission.

at these centers if this work is to be purposefully done. As soon as all have arrived, the entire group might come together to share findings which will help all to pursue their club activities and interests.

II. Sharing period—

The reports for this period may be oral statements, playlets, posters, pictures, or sections which could be read to the group. (All this refers back to that assignment in the first session, supposedly pupil chosen.) Let children add these things to the lists started the day before.

A hymn, "We Thank Thee, O Our Father," might help the group to see the relationship of this study to building a Christian character.

III. Conversation—

What suggestions are there in the Bible about Christian uses of leisure? Have the lists of suggested uses of leisure from the class book read. Then ask, "What other ways are there of discovering uses of free time?" (The children may suggest pictures, people they know, the Bible, Jesus, etc.) They may want to tell how some of their younger and older friends and acquaintances use their leisure time. (Keep adding worth-while suggestions to their lists.)

They already may have things to share from church school experiences and study. (For instance, they all know the stories of the boyhood of Joseph, Moses, and David, of Daniel's prayer life, of Esther's interest in her people. They know of Jesus' kindliness and, possibly, of the preparation and work of Jeremiah and Isaiah.) Let the children share the stories they have read.

Try to discover uses and principles for Christian uses of leisure through some supervised Bible study or reading. Choose such references as the following for this period: Song of Solomon 2:11-13 (Solomon's poem on springtime); Genesis 12:1-9 (Abraham builds an altar to the Lord); Deuteronomy 6:4-9 (Hebrew home life); Amos 7:14, 15; 5:14, 15 (Amos, a shepherd, thinks of others).

Search out together Jesus' use of his time: Mark 1:25-35, a busy day and prayer at the close; John 4:4-10; 19-35, showing kindness to a woman of another country; John 8:2-11, showing kindness to a

woman who had done wrong; Matthew 4:18-24, friendliness to fishermen; Luke 5:27-32, friendliness to the tax collector; Luke 4:16-24, going to the Synagogue; Matthew 12:10-14, doing good.

Continue to add new suggestions to the list already begun. (The following day there must be a discussion of principles for making Christian choices.)

The story, "One Sabbath Day" (see Story Section, page 182), might be helpful here. If there has been too much group discussion, use this earlier.

Pictures which show Jesus and others engaged in Christian activities might be used in the preceding search when they fit in best. (See plans for this unit for suggestions of this type.)

IV. Play period—

This may not be necessary if the clubs are to be immediately engaged in activities as hikes, trips, visits, etc. If not, let the Recreation group continue to direct new games. If there is no such group, play games which the group enjoys again and teach "Jan Kem Pon."

V. Club meetings—

As there are just two more days for this unit, the clubs should have plenty of time to discover worth-while leisure-time activities. This meeting might better be at another time so that a group can get out on an observation hike, go to the library, or have some other necessary experience. They should begin to think of ways to report their discoveries to the class. Many suggestions for this were given in the club plans. It would be fine to keep in mind that these suggestions might guide others in leisure-time activities the rest of the summer.

VI. Fellowship or worship period—

If you feel that this period is necessary, you may find these materials helpful:

John 10:10 (abundant living).

The latter was written by two important leaders who used their free time to share beauty with others.

Such a prayer as the following: Gracious Father, we thank Thee for the friendliness of people. Develop in us an answering friendli-

ness. Help us to share all of life's blessings with our friends. We would have our friends know our joy in beholding the beauty of the sunset, the rain, the trees, and flowers. In the name of our friend who came that we all might have in abundance the best life has to give, Amen.

—Author unknown.

Plans for the next day—

The class or assistants should discuss the possibility of actual contacts with leisure-time services of the community. Trips, excursions, and visits to some of the following might be planned: art institute, museum, zoo, beautiful garden, historic place (as Indian Mound or home of a great leader), etc. These trips might be under the leadership of one of the clubs. If so, this should be discussed before the club meetings.

If the group is large and there are many possibilities, the class might choose the trip which appealed to them most. Reports could be made to the whole group the next day. If it is a small community and a small group, all might visit several centers of interest. Plans will need to be made ahead in regard to leadership, time, transportation, cost, etc. Again, here is an opportunity for parents to share in the summer adventure.

Alternate plans—

From the following experiences help the children to discover how to appreciate works of art. If this is not possible, invite a musician to share some beautiful music with the group. This appreciation of beautiful music might include MacDowell's "To a Wild Rose" and "To a Water Lily," Mendelssohn's "Spring Song," or a hymn interpretation. (See Story Section for Edward MacDowell, page 186.)

If possible also have an artist to interpret some beautiful paintings, such as "Song of the Lark," "Christ and the Doctors," Hofmann, etc. (See Source Materials at back for picture interpretation of the latter.)

If the above are impossible, the teacher might lead such an appreciation period with the help of a phonograph, and such interpretations of works of art as are given in the following sources: *Junior*

Worship Materials, Burgess; *Famous Hymns with Pictures and Stories,* Bonsall; and *American Junior Church School Hymnal,* Bartlett.

Session IV—Things to Do and Enjoy in Our Leisure Time

(Relation of Leisure to Community Living)

Desired Outcome

A deeper appreciation of the beautiful.

Suggested Procedure

I. Final research committee work—

Early pupils, as on the day before, may go right to their club centers.

Pupils prepare to tell the story, "The Supper" (an imaginary story on Jesus' boyhood) in the Story Section or a story about Albert Schweitzer and his love of music and his contribution to the world through it. The latter may be found in a number of sources and among them, *Greatness Passes By,* Niebuhr. Or they might learn the hymn, "Summer Days Are Come Again," which points out some of the possibilities of summer living.

II. Conversation and discussion (Budgeting our time)—

Refer again to the lists on possible uses of leisure time. Let the pupils add any other contributions they have. Discuss the diaries they have been keeping and any experiments they have been carrying on at home this week. Hobbies may even be discussed here. Let them tell about their hobbies. They might suggest having a hobby corner in the room, a hobby parade, or a hobby day, and sharing their collections and interests with one another and with other groups in the school.

Now, they will be ready to evaluate these possibilities, keeping in mind which would contribute to self-development and which to the good of the community. They might discuss the difference it would make if all citizens used their leisure in purposeful ways and personally grew as these leaders about whom we have been hearing.

Ask what all this has to do with our community. What can we do about it? (They may suggest playing fairly on playground, using the library, making and keeping my community beautiful, sharing beautiful things with others, etc.) The class might refer to the New Testament and Jesus' teachings for some Christian principles to apply as standards of evaluations. The following might help: Matthew 12:10-14; 22:37, 39; 20:27; John 4:34; 13:13, 14, 15; 15:12, 16, 17; 17:19.

By this time, they might like to pick out the leisure-time activities which appeal to them personally and decide whether they meet the demands of a Christian's use of time. Now they may want to figure out a budget of their own time. The class can figure out together the hours of leisure in a summer vacation and perhaps in a winter schedule.

They might discuss a good daily balance of some of these interests, possibly allowing an hour for a cultural study as music, elocution, etc., an hour or so for home tasks and services, an hour or so for reading, some relaxation at the hottest part of the day, several hours of play, time for pets, and hobbies, walks and excursions, the use of cultural centers in the city, etc. As suggestions to one another, each might prepare a daily schedule giving leisure a fair and profitable division. These might be shared and discussed by the class.

III. Play period—

The above discussion may need to be interrupted for a play period. This period will also depend on what the plans are for the rest of the session. If a trip has been planned, it will make a difference in play plans. Use the games which they are enjoying and let the Recreation Club share another.

Alternate plans—Appreciation period.

A trip or trips, as a means of acquainting the group with possible worth-while investments of leisure in some of the cultural and other advantages of the community might be taken. Plans should be made to report these experiences or discuss this experience the next day. (See Plans in Session Four.)

IV. Fellowship or worship period—

This will depend on what has been carried on by the class thus far this session.

If artists have been present, the pupils may wish to build a litany or psalm expressing their feelings about worth-while uses of leisure or appreciation of the beautiful. Let the class think over the things they have discovered together about using their free time for the good of others, the Kingdom, and themselves. Place on the board their thoughts about these things. Then think of a short prayer response to use after each, such as, "O God, help us to live abundantly," or "Father, We Thank Thee." (See Creative or Worship Sections for suggestions.)

If they have had enough group thinking, they might enjoy singing a new hymn, "We Thank Thee, God" or "We Thank Thee, O Our Father."

If it is available, a story on "Mozart, the Boy Musician" might be told. (It is found in *Educating by Story Telling*, Cather, and in *Learning How to Live,* Hawthorne.)

V. Club meetings—

These would need to be worked in wherever they fitted best in this session. Groups should be making final plans for sharing their club findings of leisure-time activities.

Plans for the last session—

The leader should know how each group is planning to present its findings. Plans need to be made ahead, and the next day's schedule should be built to meet the needs of these presentations. The class may want to make these final plans for their study together. The leader may want to plan a quiet worship experience for the group that they may close this adventure in a worshipful spirit. (See Worship Materials for such a suggestion.)

The clubs might wish to have an exhibit or program for their friends in the afternoon. All this should be planned ahead.

Session V—Planning Christian Uses of Our Leisure Time for the Good of Our Community

Desired Outcome

A Christian plan for using one's leisure time.

Suggested Procedure

I. Final plans—

Clubs may wish to meet as soon as they arrive. The committee working on the class book may wish to finish writing up the trips and gathering club contributions.

If this class is using the whole text, and if they have a model of the community or map of it, they will want to be sure the cultural and educational centers are represented.

If they are having an exhibit or program, they will want to make final arrangements.

II. Sharing period—

If there were several trips during the previous session, have pupil reports of these.

Ample time must be left for the presentations of the clubs. For remember, they have been at work discovering and developing leisure-time interests, the possibilities of which others in the class will want to see and gain guidance for following out after the school is over. (Various methods for such reports were given in Plans for the Clubs.)

It has been taken for granted that whenever these clubs could be of service they have been used.

III. Play period—

If there has been enough activity in the periods before, this may not be necessary today. If needed, use the games they have enjoyed.

IV. Fellowship and worship period—

Call to worship.—John 10:10b.

Scriptural reading.—A Busy Day in Jesus' Life, Mark 1:21-25, 29-31, 32, 33, 35.

Hymn, "We Thank Thee, God."

The Message—

This might be a musical or art interpretation appreciated before, selected parts of *Gentlemen, the King* (which point out uses of free time, see Worship Section), a poem such as "To God Who Makes All Lovely Things" (Worship Materials), a playlet worked out by a club, or a story such as "Wilhelmina's Shoes" from Burgess' *Trail of Everyday Living.* Use in closing, poems, prayers, or litanies created by the class or clubs or the prayer hymn, "We Thank Thee, O Our Father," or a prayer such as the following:

We give Thee thanks, our Father, for the beauty of this world revealing Thy love for us. We love the deep blue sky with its fleecy clouds, the forest cool with shady paths, the gorgeous colors of the flowers and the soft green carpet of grass. All these things give praise to Thee, their Maker. In our enjoyment of these beauties, our Father, may we be reminded of Thee, who art Giver of all. May our lives express gratitude for Thy gifts, in honest deeds and in thoughtful service. Amen.—Source unknown.

UNIT THREE—ONE WEEK

My Neighbors: Who are they? How do they help our community? How can we help as Christian citizens?

Desired Outcome

Better acquaintance with our neighbors, discovering their contribution to our community and the necessity for all of us to live and work together as Christian friends.

Plans for the Unit

Needs—

1. Unthinking prejudices considered from the point of view of a Christian.

2. Wholesome contacts with the best citizens of other races and classes and with children of these groups.

3. Guidance in the choice of their reading (of world friendship books), movies, radio programs, etc.

4. Discovery of the contributions to happy community life made by those of other races and classes.

5. A discovery of the conditions under which these neighbors live.

6. An appreciation of likenesses of peoples and children around the world.

The situation—

The situation will be different for each class but should be worked out carefully beforehand by the teacher with whatever consultation is necessary. A survey should be made of the various groups (races, nationalities, and classes) of which the community is composed. Perhaps such a study has already been made by some other agency. If so, it would be of real assistance. After the groups which comprise the community are found, discover the leading citizens, past and present, in these groups and their contributions to the community. The Welfare Department, Council of Social Agencies, Community or Township Offices, Schools, Pastors, etc., would be prepared to help you discover these facts.

One community was found to be made up of well-to-do citizens including prosperous Jewish neighbors, and Negro and poor white servants; while bordering one side of this exclusive district was a Hungarian settlement where poverty, want, neglect and ugliness were always present. There was real dislike of the Jews and a feeling that they had usurped the neighborhood; disrespect and disregard of the Negro and white workers, and a tendency to blame all neighborhood misdemeanors on the Hungarians. It was decided to make every effort to become better acquainted with these groups of people by discovering and appreciating the contributions of each race to the world and to the community; their leading citizens, their arts, home life, religion, etc. This was possible through the use of games, folk tales, biographies, interviews, visits, etc. For example, a trip to the Jewish synagogue helped the children to have a worth-while experience with fine Jewish children and older people. The rabbi after the service shared with them some of the fine religious contributions and customs of his people.

In another town, the groups living together were Norwegian, Swedish, and German. The children were fortunate to have in

their class members of these three groups. They shared curios, costumes, games, stories, handcrafts, foods, parents and adult friends. All these helped the boys and girls to become better acquainted with these neighbors of other nationalities. They had Christian experiences together in their classes. They also had an opportunity to think through their relationships with one another, with those of these races and classes, and to rethink their likes, dislikes, and prejudices.

Interest Groups—

If several groups of people live in your community, it would be impossible to become better acquainted with all of them in one week. Interest groups might be set up to study these neighbors of other countries. They could then share their findings with the whole class.

Because there are usually Jewish, Negro, German, and Italian neighbors in each community, some sources of help for such interest groups are suggested here. If the situation is entirely different, the library, public school, church school leaders, missionary organizations, etc., might help to locate materials and people to which the interest groups might turn.

Each interest group might try to discover some of the following:

The number of people of this race or nationality and their location (indicating this on the community map the class has been making).

Leading citizens of this race or nationality, past and present. Their contributions to the community. (Refer to findings of interest groups in Unit I for help on this.)

The contributions to the world of this race and nationality.

Their chief arts, home life, play life (folk song and folk games), religious customs and festivals, best contributions in art, music, literature, etc.

Their living conditions in this community, work and working conditions. (What do they do? Why?)

Facts about their homeland: chief cities, places of beauty and importance, art and literature, national anthem, etc.

If this is a real problem of your group, you may wish to spend two weeks on this unit. This would be possible if groups really

searched out the above means of becoming better acquainted with their neighbors and made use of such community resources and source materials as are suggested here.

Combination of Units III and IV—

There is the possibility of combining Units III and IV and the latter becoming an interest group in this study. This would be desirable if it is thought best to have a unified experience of acquaintance with your community neighbors rather than two separate studies. The wisdom of doing this depends also upon having enough pupils to divide into several groups, and the time and leadership to give to the study. Each interest group needs an adviser unless you plan carefully with the pupil chairman of each group and make plans whereby your help can be shared when required by each section.

General sources to which all interest groups may go for help—

This list is full because some of them may be available when others are not. No group would need all of this material. In fact this book and a limited amount of material would be adequate.

Games and stories in the Source Material Section in the back of this book.

**Children at Play in Many Lands*, Hall.

Around the World in Song, Gordon.

**Wonder Windows* (art of many lands), Ecker.

**Through the Gateway,* Boeckel.

**A World of Friendly Children,* Committee on World Friendship, 287 Fourth Ave., New York (price 25 cents).

Child's History of the World, Hillyer.

National Geographic, geographies, and *Book of Knowledge.*

Paint books, storybooks, paper dolls, and puzzles of *Children Around the World* in the five-and-ten-cent stores.

Picture Sets (25 cents each), Missionary Education Movement, 150 Fifth Ave., New York.

**American Neighbors.*

Work Around the World.

Negro Neighbors.

**Orientals in America.*

Specific source helps for interest groups—

Negroes.—**For Freedom* (biographical studies of great Negroes), Fauset; **Portraits in Color,* Ovington; **Collected Poems of Paul Laurence Dunbar; Uncle Remus Stories,* Joel Chandler Harris (five-and-ten-cent store edition); the unit on "Negro Neighbors" in *Child Neighbors in America,* Rodgers and McConnell.

Jews.—**The Story of the Jews,* Levinger; **Jews in America,* Madison Peters; *Great Jews Since Bible Days,* Levinger; **Stories of Famous American Jews,* Levinger; *The Little Boy of Nazareth,* Bonser; **Orient, Step Out,* Jeness.

Italians.—**Boyhood Stories of Famous Men,* Cather (Titian, Giotto, Del Sarto, Stradivarius, Tintoretto, etc.); **Story Lives of Master Artists,* Chandler (Da Vinci, Michelangelo, Della Robbia, Cellini, Filippino Lippi); **Historic Inventions,* Holland (Galileo, Marconi); *When I Was a Girl in Italy,* Ambrosi; *Italian Fairy Book,* MacDowell.

Orientals in America.—*Friends of Nippon,* McConnell; *Rainbow Bridge,* Florence Crannell Means.

Interest Group Activities—

Reading books about children of the nationality the group is studying. Reading biographies of helpful people of these races and nationalities.

Playing games which these races enjoy and contributed to the world.

Collecting curios, handcrafts, costumes, necessities made by these people, etc. Planning an exhibit of this collection. Singing songs which these nationalities enjoy and use of their music for recreation, worship, etc. Making posters of their gifts to the world—to your community.

Planning a play or marionette show which will present the lives and contributions of great leaders of these races (see activities section in Source Material for help on marionettes). Writing stories of their lives and contributions. Making a scrapbook on these people. Visiting some of these people in their homes, shops, etc.

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*Best sources.

Inviting leaders of these races to talk with the group. Planning a party or some surprise for these groups.

Suggested Plans for the Interest Groups—

Making use of the activities and source materials, each Interest Group leader should rebuild these in the light of resources available and their community needs.

Negro neighbors.—This group will most likely wish to discover things Negroes have done and are doing which other people enjoy. Biographies of such Negro leaders as George Washington Carver, Paul Laurence Dunbar, Booker T. Washington, Paul Robeson, Roland Hayes, James Weldon Johnson, etc., will be helpful. (See Source Materials listed for this group.) They may want to learn the spiritual, "Lord, I Want to Be a Christian" (see Hymn Section) and teach it to the others. They might make a book of Negro poetry. They may wish to visit the section of town where Negroes live, meet some helpful Negro citizens and maybe invite a Negro soloist to share with the whole group their beautiful music.

Jewish neighbors.—This group will want to discover what Jews have contributed to community life. Biographies of such helpful Jews as Mary Antin, Steiner, Strauss, Mendelssohn, might be studied. (See Source Materials listed for this group.) They might visit a synagogue, especially during a service. This should be arranged in advance with the rabbi. They might learn some Jewish chants. A book of stories of helpful Jews might be made and shared.

Italian neighbors.—This group might read together such books as are listed under source materials for this committee. Then such famous pictures, as Da Vinci's "Last Supper"; Raphael's "Sistine Madonna"; Michelangelo's "Head of David"; Corregio's "Holy Night" might be studied. Posters might be made of Italian contributions to community living in music, art, literature, and science.

Making plans ahead for this unit—

When you have read all the suggestions for this unit, you will want to plan it specifically with your own group in mind. You will want to discover all you can about the neighbors of other nations and races in your community. It will be desirable to discover also

possible contacts which the group might have, and to explore the possible source materials and source leaders.

Pictures and books which will serve as research materials should be gathered. A trip to the five-and-ten-cent store should provide some reading table materials (see suggestions listed) and there are some things the pupils might share in the way of source and activity materials.

Decide about the possibility of trips and bringing in those of the other races to share with the children. It would be fine if there is a group of children of these other races that the class might invite to a program or party.

The closing program should also be considered as to the kind and time it should be, so that it can be planned by the children.

Initiating this Unit—

A stimulating environment.—There might be about the room such pictures as, On a Playground, Living on the Fire Escape, Little Bean Pickers, "Shine, Sir?" A Happy Worker from American Neighbors Set (see list of Source Materials); or similar pictures from magazines; pictures painted by people from the countries which your neighbors represent or pictures of their great leaders. There should be a book corner with some of the above named books in evidence. Some of their folk songs and music might be on the piano. One table or shelf might display some curios or handcrafts produced by the nationalities from which your neighbors came. A leading citizen from one of these groups might be there to talk with them, or a social settlement worker might introduce these neighbors of other races to the class through telling of her work with them.

An Attitude Test:—This may be used in a variety of ways: Write it on the board and discuss it. Have it mimeographed and let each child study it separately, then discuss it. It could even be read and discussed. Change the nationality to suit your community.

Do you believe these sentences are true? (Put *yes* or *no* to show what you think.)

a. God wants us to love him by loving other people.
b. The best way to find out what God is like is by being always kind and loving to people.

c. Jewish children should not play with other children.
d. God cannot make the world better unless we help.
e. The Jews have no right to go to the same schools other people attend.
f. We are dependent upon many people for our daily needs.
g. God wants us to love only the white people.
h. There are many great Jewish heroes.
i. If we follow the teachings of Jesus we must be friendly toward people of other races.
j. The Jewish people have helped to make the United States a better nation.
k. God is love, and we cannot know what he is like until we really learn to love others.
l. We can learn many things from the Jewish people.[1]

Stories.—Either of the stories, "Strictly American" or "Mayta," in the Story Section might help the class to become aware of this problem if you feel it best not to use the test.

Session I—Why Should We Know Our Neighbors?

Desired Outcome

Discovery of what is meant by the Fatherhood of God and brotherhood of man and a desire to know our neighbors better.

Suggested Procedure

I. Getting acquainted with one another and the environment—

As the children arrive, let them go about acquainting themselves with certain centers of interest. Watch for questions which they may have. Have helping teachers at these various interest centers. If this is not possible, have pencils and paper handy where they may write down the questions they have.

An "Ask-Me-Another" poster might be hanging in a conspicuous place. It might ask such questions as:

Who are our neighbors?

How many countries do our neighbors represent?

[1]Adapted from Unit "How Some Juniors Become Acquainted with the Chinese," *Pilgrim Elementary Teacher*, July, 1933.

How many nationalities do the pupils in this class represent?
What is your family tree?
What races help our community every day? How? etc.

Play period.—Some groups feel the best way to get acquainted and start building a group spirit is to play together. Such games as those in the Game Section contributed by other nationalities might be used. The German game "Adam Had Seven Sons," the Greek game "Pebble," "Friend or Foe," or "Who's Who," might adapt themselves to this period.

It is important if this is the first time this class has been together that rules are carefully explained and kept in a sportsmanlike way. If an early comer is interested in the games from other countries found in a book on the browsing table, he might like to pick out one which he thinks the group would enjoy and plan to teach it when enough have arrived. (This book might be opened to the game section or some of the games might be printed on cardboard. If one of the game books suggested under General Source Materials for this unit is available it would be even more helpful.)

Friendship song.—If this is the first session of this class, you might prefer a song about being friends. See "Our Thanks for Friends" in Hymn Section.

II. Launching the unit—

The unit might be started by discussing the questions which the boys and girls raised after an investigation of the interest centers, through a discussion of the "Ask-Me-Another Poster," or by using an Attitude Test similar to the one under plans for initiating this unit. Some stories are suggested there as another approach.

III. Discussion—

If the following questions do not come up through the use of any one of the above approaches, the teacher might raise them for the consideration of the class.

Are there people of other countries in your neighborhood?
Who are they and what nationalities?
How could we find out?
Why are they here?
What do you know about these people?

Were there any in your school?

Were they happy?

Did you get acquainted with them?

How could you get better acquainted?

Why should you even want to know them?

What are they doing in our community? Are they happy here? Where do they live? Why?

Let the boys and girls express themselves freely. Then find out whether they would like to find out about these things. Let them suggest ways to go about this investigation.

Investigating Committee.—The boys and girls may suggest that a committee be appointed to call at such places as they may suggest and report to the class the next day. The Chamber of Commerce, Welfare Department, Community Center, etc., might be able to furnish the information desired. This committee may wish to go out immediately on this exploration. Or, as the initiating plans suggest, a resource leader might already be there to share with them as the time is so limited.

IV. Organization of interest groups—

If the children already know the groups that comprise their neighborhood, it might be suggested that they form some interest groups to discover all they can about these neighbors and help the class to know them better. Let them suggest what they will need to know about them, how they can get better acquainted, and how many groups to organize. They might divide now and meet together in their chosen groups to plan how their committee shall go about their study. (See plans at the beginning of this unit for interest groups, things to discover, and possible activities to carry out in each. It is best to let the pupils do all this planning but to have materials, interest corners, and leaders available who have specially planned for one of the groups.) Because a week's study must be intensive, ample time should be given for the organization of these groups.

V. Period for fellowship and informal worship—

The following may be helpful at the close of this period spent in launching of the unit. Rearrange the suggestions to suit the needs of your group:

Interpretation of and learning to sing together the hymn, "It Makes No Difference East or West." (See Hymn Section at the back of this book.) Read the verses through thoughtfully. Ask how this hymn writer felt about his neighbors. Ask how they know, letting them pick out such phrases as show his attitude. See if they know why he says East or West.

Read a story from the Bible, possibly "Jesus and the Samaritan Woman" (John 4:5-15, 23, 24).

Close with a prayer similar to this one:

Help us to find Thee, O God, in the hearts and lives of the men, women, and children who are all about us. May we break down every barrier that hinders us from really knowing one another and may we never rest until, through fellowship and friendliness, we have realized a large measure of the relationship of brothers and sisters of a common Father. Amen.—Author unknown.

Note: If the Investigating Committee is to function before the next day, make further plans with them. If a resource leader is needed, plan with him carefully in the afternoon so that he will understand how he can help this group.

If the group are just starting the vacation school, they might like to draw a map of their community or locate people and places on it as they discover them. The early comers each day might work on this as a class project. They might plan it out from their knowledge out of the community on a small paper and then, by means of some scale, draw it on a large sheet of paper so it can be pinned to the wall. It might be a pictorial map. (See such plans in Unit I.)

If the boys and girls are not acquainted with a map of their community, they might reproduce it from a printed map of the community. They might dip pins in different colors of sealing wax and represent different sections by that method. A statement at the side would be necessary for its interpretation.

Session II—What Do People of Other Countries and Races Share with Our Community?

Desired Outcome

Discovery of the dependence of people around the world on one another.

Suggested Procedure

I. Summary—

Hymn.—"It Makes No Difference East or West."

Sing this as a summary of yesterday's concern about all people.

II. Report of the Investigating Committee—

If the children planned to investigate the groups living in their community, have them report now. Or have a talk by a resource leader. In either case, let the children ask questions until they discover the things they want to know. (They may want to refer to the list of questions they worked out the first session.)

III. Reports from the interest groups as to their plans—

Let them discuss these plans and discover ways in which they might help each other.

IV. Interest group meetings—

In this period, these groups should get their activities and investigations under way. If they are to give a play, plan a marionette show, make a scrapbook or posters concerning the nationality with whom they have chosen to get better acquainted, their plans should be finished and the activity started. (See plans at beginning of this unit for interest groups.)

V. Play period—

Use the games which were enjoyed the day before. Be ready to teach another if they are ready for it.

VI. Period for fellowship and worship—

If any group has been out exploring about their neighbors of other races, let them share anything they have discovered that would help the class to see how dependent they are on people of other countries and races. If not, let them discuss this question from their public

school background: In what ways is our community dependent on other people and countries? Yesterday we discovered we need to know our neighbors better. One reason seems to be we are so dependent on one another. Let them share some ways we depend upon each other (for necessities, art, beauty, leadership, etc.). The following litany might be read to stimulate this discussion. Ask whether it reminds them of ways in which our community is dependent.

A Litany—

We will thank and praise God for harvest time, not only in our own country but all over the world.

For all Thy bounty at harvest time, for the richness of the fields of corn,

We praise Thee, Lord.

For the harvest of fruit in many lands,

We praise Thee, Lord.

For all the people of many races and colors who have worked with Thee to bring in the harvest,

We praise Thee, Lord.

For the harvest of the sea, and for the brave men who fearlessly toil day and night that we may have food,

We praise Thee, Lord.

For all Thy bounty, gracious Lord, we praise and thank Thee. Thou art ever giving gifts with a full hand to Thy children. May we show our gratitude in lives of service for Thee and for each other, through Jesus Christ our Lord. Amen.[1]

The story, "Strictly American" (Story Section, page 192), might be told at this time.

Read or tell the story of Peter and his New Neighbors, Acts 10:1-5, 9, 17, 21-28, 34, 35.

The period might close by praying the litany. In that case, explain that the phrase "We Praise Thee, Lord" is the one they pray at the close of each phrase of the prayer.

[1]"All Our Days" (*Prayers for Boys and Girls*), Highway Press.

VII. Preparation for the next session—

See if some interest group has discovered a game from the neighbors they are studying. Have them plan to teach it at the next play period. The interest groups might each lead such a period on different days.

Session III—What Do These Neighbors Share with Our Community? What Can We Do to Help Them?

Desired Outcome

Knowing our neighbors better, appreciating their help in our community, and discovering ways to show our appreciation.

Suggested Procedure

I. Poem—

For a summary of the class discussion thus far, use the following poem. First let the class share the things they have been discovering about their community neighbors. Who are they? Why do we call them neighbors? How do they help our neighborhood? In our Interest Groups we are finding out about our near-by neighbors from other countries. The next two days we will want to share with one another the ways that they help our community.

This little poem reminds us of the world family to which we all belong. Which lines especially say the thing that we want to have come true in our neighborhood?

The world, dear Lord, is very large
    With people far apart,
Yet all alike, whate'er their needs,
    Are children of Thy heart;
And though some live in foreign climes,
    Or islands of the sea,
One family tie unites them still
    And they belong to Thee.

Grant us to live as children should,
    Who heed one Father's call
And, round a common place of prayer,
    Desire the good of all.

So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man.[1]

II. Story—

"The Gray Sand Ranch" is a story of one family from another land who helped their community. (See Story Section, page 187.)

III. Discussion—Likenesses of peoples in this world family.

The pupils may want to talk about the story of the two boys. In what ways were they alike? Why did the American boy appreciate this family? How did they help each other?

This story reminds us of another poem which shows how much alike people of all countries and races are.

The world around, boys fly their kites!
And, world around, their tops they spin!
Friendship may grow from common joys,
And laughter proves the whole world's kin.
All children love the selfsame plays;
So here's a bond to last always![2]

Have you ever found this so? (Refer to "Mayta" in the Story Section, page 169.)

A comparison of the games from other countries in the back of this text with our games would also show likenesses of children of different races.

The story may make the children think of things which people of other races are doing for their community or it may cause them to think of unkindness and unhappiness which have come to people of other races in their community. If they do not have things to share, suggest the Interest Groups keep this in mind as they work.

The class might like to spend some time discussing this question: How can we learn to know our neighbors better?

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[1]Permission, Calvin W. Laufer, *Junior Church School Hymnal*, Presbyterian Board of Christian Education.

[2]*Through the Gateway*—Boeckel. Used by permission, The Macmillan Co.

IV. Play period—

Let an Interest Group direct the group in a game which they discovered as a gift from the race which their study group represents.

V. Meeting of Interest Groups—

The groups will be trying to finish their study and whatever they are planning to share with the others. It would be fine if two groups would be ready to share the next day. So that this will be possible, this period should be longer than usual. It is always helpful if this sharing is done by means of a movie, puppet show, worship service, story, a visitor to speak, a play, a trip, a group book, etc.

VI. Period for fellowship and worship—

Sing "It Makes No Difference East or West."

Prayer.—Just as the members of a family can each do different things well, so the members of God's world-wide family have different gifts to bring into the Kingdom of God.

Let us thank the Father of us all:
For the Africans with their sense of joy
And their eagerness to learn.
For the Indians with their widom and their
Long and earnest searching after God.
For the Chinese with their patience, and their
Cleverness with their hands.
For the Japanese with their courtesy and love
Of beautiful things.

Loving Father, we thank Thee for the many different gifts which Thou hast given to the peoples of the world. Help us to welcome the gifts which others bring, so that we may all share in the building of Thy world-wide Kingdom. For Jesus' sake. Amen.[1]

This prayer or the litany at the close of the last session might serve as suggestions for writing a class prayer of thanks or a litany for these neighbors of other races who help our community daily. This might be written the next period.

Find out about the Interest Groups' plans so that adequate time and space are provided for them.

[1]"All Our Days" (*Prayers for Boys and Girls*), Highway Press.

Session IV—How Can We Help These New Neighbors?

Desired Outcome

An appreciation of these new neighbors which will show itself in Christian attitudes and relationships.

Suggested Procedure

I. Discussion (continued from last session)—

What can we do as boys and girls to get better acquainted with our neighbors from other countries and races?

What have some of the interest groups been doing that have helped them to know these new friends better? Study the beautiful things they make and enjoy the fine things they can do (as the negro with his music and poetry).

Refer to the following sections in the Bible for further suggestions: Mark 3:35; Zechariah 8:16, 17; Galatians 5:13d; Isaiah 41:6; Romans 10:12; 12:10a; Ephesians 6:7.

The story, "An Adventure in Race Friendship" (see Story Section), may suggest some ways of friendliness. Refer again to the story, "The Gray Sand Ranch."

II. Play period—

It is the turn of another Interest Group to lead this period. If this is impractical, choose games from the games section which represent the groups being studied.

III. Interest group meetings—

Final plans must be made for sharing collections, activities, findings, new friends, etc., with the whole class.

IV. Reports of two interest groups—

These reports will take whatever form the groups plan and work out. If they are giving a play, marionette show, bringing in a speaker, having pupil talks, or taking the group to a home or building which they feel expresses their findings best, enough time must be allowed that these can adequately be presented. If it is to be a scrapbook, an exhibit, or posters, it is important that the children plan the best way to get these before the whole group.

The children may want to invite their parents to hear and see the reports of their Interest Groups. If this is suggested by the children, time should be allowed in the fourth session to plan their program together and get invitations ready. The staff should have already considered this problem and decided whether it should be held during class time or in the afternoon or evening. There is a suggested worship service using group interests at the close of the fifth session.

V. Period for fellowship and worship—

Picture Interpretation.—Introduce some pictures commonly used today, such as "The Angelus," Millet (French); "Christ and the Doctors," Hofmann (German); "Sistine Madonna," Raphael (Italian), and let them discover that these and many gifts of art and beauty are from these new friends.

Hymn.—"It Makes No Difference East or West."

Prayer.—I thank thee, Father, for all that other people do for me. Food, books and clothes, light and heat, trains, ships and aeroplanes are a part of my life, because people all over the world have given their services to make others comfortable. I am grateful for these helpers who make my life rich.

Bless my friends in factory, field and mine, on land and sea and in the air. May they have happiness in their own lives. No matter what their nationality or color, I pray that they may get much joy out of life. Help me also play my part and be of use in the world. Amen.[1]

Session V—Being Christian Neighbors

Desired Outcome

A desire to show Christian love always toward all our neighbors and to create such a desire in others.

Suggested Procedure

I. Final interest group meetings—

This should be a period long enough that each group can prepare to share their findings with the others.

[1] *A Boy's Book of Prayers, Bartlett.* Copyright, The Pilgrim Press. Used by permission.

II. Sharing period—

The use of this period depends upon what the groups have done and what they have to share.

III. Play period—

This may be omitted if the Interest Groups require more to present their work.

IV. Closing worship—

If there is time, a closing period of worship using experiences and materials they have enjoyed might be planned and given by the group. This service might have been planned by representatives from each of the groups sharing the best they have created and used. It should be pupil planned and executed. It might take such a form as:

Prelude, by Mendelssohn, Handel, or Beethoven, contributors of this world family.

Scripture.—Matthew 22:39. (Or any Bible stories used in the preceding sessions which show Jesus' rules for friendship with all.)

Hymn.—"It Makes No Difference East or West."

A play, or *The story of a great leader* who represents the race of our new neighbors, or *a legend* from another country, or *a talk* by one of these new neighbors, or *a picture interpretation,* or such poems out of this unit as were helpful.

Spontaneous prayers or a litany contributed to by each of the Interest Groups, which thanks God for the gifts of these new neighbors, similar to the one in Unit One—Session Three, or a class prayer if there has been time to prepare one.

UNIT FOUR—ONE WEEK

City and Country Neighbors

Desired Outcome

This unit has a twofold purpose, for both city and country pupils. Country children need to become better acquainted with their city neighbors and discover how dependent are city and country neigh-

bors, not only on each other but on government, world, and out-of-door neighbors. It is hoped country children will have some happy experience with city children and shall discover how their gifts to city neighbors are used. It is also desired that they discover the opportunities that are theirs in rural life, the importance of laws of health and sanitation, and shall desire to beautify their homes and yards.

City children need to become better acquainted with their country neighbors to discover contributions of this group to their own everyday life; to see the opportunities of country life, also the problems, and to find some way of knowing these neighbors better and of sharing with them.

Plans for the Unit

Experiences of country children upon which this unit is built—

Feeling wonder and awe in the presence of some experience with nature such as seeing a cocoon open, watching seasons change, observing renewal of life, wondering about the cause of material phenomena.

Going on field trips, outdoor play, etc.

Seeing and hearing birds.

Seeing stars and moon at night.

Everyday work experiences such as pulling weeds in the garden, gathering eggs, doing chores, cutting wood, raising and feeding chickens, pets, etc.

Family good times.

Helping neighbors.

Country children's experiences in city-country relationships—

Helping get produce ready to market in the city and helping to sell it.

Coming to the city for some good times, and visits.

Driving through the city.

Reading about cities in newspapers, books, and magazines.

Hearing radio messages from cities and from the federal government.

Attending or helping to put on a fair in the city.

City children's experiences in country-city relationships—

Picnicking on farm property.

Driving in the country.

Taking hikes in the country (nutting, berry picking, bird hunting, flower picking, etc.).

Buying from farmers who sell on city streets, in a city street market, or at wayside markets.

Visiting or spending a vacation on a farm.

Reading about and hearing over the radio about farming.

Being in a drought, wondering or hearing about its effect on farming.

Visiting a fruit or flower farm.

Obeying or disobeying roadside signs, consequently destroying or preserving countrysides.

Desired outcomes for city classes—

1. Appreciation of their country neighbors and discovery of their dependence on them, leading to acquaintance with a rural group.
2. Appreciation of beauty in the country and eagerness to protect it.
3. An increased ability to make a connection between the love of God and the enjoyment of the beautiful out-of-doors leading to appreciation expressed in friendly attitudes and relations with others.

Desired outcomes for country classes—

1. A growing consciousness of the power of God as seen in the wonders of nature, a desire to know and work by his laws.
2. A growing consciousness of the fatherhood of God and brotherhood of men.
3. Appreciation of the opportunities of country life.
4. Discovery of their dependence on others, city neighbors, world neighbors, federal government, and on such outdoor neighbors as birds, insects, animals.

Activities for country children—

1. Visit a near-by city to see how their contributions to city life are consumed, such as a dairy, bakery, grocery, butcher shop, florist shop, etc.

2. Visit a museum, library, or art institute.

3. Take flowers or fruit to a children's hospital or orphan's home, old people's home, or nursery.

4. Invite a city group to take a trip with your class or go on a bird or wild flower hunt, or to have a treasure hike to the woods. (See suggestions on the latter in Activities Section.)

5. Visit a crowded city district.

6. Have an interview with Home and Farm Demonstration agents, country health officers, etc.

7. Make a study of government bulletins to discover what birds, bugs, etc., contribute to better farming. Have a campaign to rid the community of those that are harmful. Make charts which show those that help the farmer.

8. Become bird landlords, building bird shelters, food troughs, bird houses, and bird baths, etc. (See bibliography of this unit for free government bulletins that would be helpful in this project.)

9. Plan ways to beautify homes and yards.

10. Make a map of certain farms and locate their beauty spots.

11. Plan some leisure-time activities to carry on thereafter, such as collections, nature clubs, dramatization or music clubs.

12. Plan an outdoor worship service and invite parents and friends. Base it on the theme, "Opportunities of Country Life."

13. Make some posters showing how people around the world have contributed to farming and farm implements.

14. Build a litany or class prayer about country life opportunities. (See litanies in Worship Section for suggestions and plans in Unit III.)

15. Start a book of discoveries.

Activities for city children—

1. Invite a farmer to talk with your group, or visit a farm, or interview farm leaders.

2. Invite a rural group to a party or program.

3. Plan a country trip (hike or by auto), look for birds, wild flowers, trees, insects, and bugs, etc.

4. Visit a 4H Club or invite a leader of this work to talk.

5. Get government bulletins, make a study of the birds and insects, etc., that are peculiar to your community and their contribution. Make a chart, posters, or book of discoveries showing your findings.

6. Listen to radio programs for farmers.

7. Make posters or a frieze of country neighbors and country life.

8. Build a litany or prayer on our country neighbors.

9. Visit a modern dairy or a mill.

10. Model a farm (of clay, paper or set up the one from five-and-ten-cent store).

Source materials—

(These would help enrich this unit, if available. The course is complete without them.)

Books for the teacher.—What's Right With the Rural Church, Moore; *Rural Community Life,* Lantis.

Books for pupil reference.—The Farmer Sows His Wheat, Adele Cutman Nathan; *Wheat Magic,* Margueritte Harmon Bro; *Out in the Country,* Hazel V. Orton; *What to Do for Uncle Sam,* Bailey; *On Our Farm,* Beatty; *The Farmer and His Work,* Beatty; at five-and-ten-cent stores. *Marty and Co.,* Knox; *Echo Hill,* Turpin; *Two Boys,* Lincoln Fay Robenson; *Stars for Sam,* Reed; *And That's Why,* Reed; *How to See Plants,* Daglish; *Polly Wiggle's Progress* (life story of a frog), Wilfred S. Bronson; *The Doorway to Nature* (50 plants and insects), Fuller; *Field Book of Ponds and Streams,* Morgan.

Pictures—

In advertisements of current magazines or picture sets:

A farm scene, a farmer at work, feeding pets, gathering vegetables and fruits, a market place, loading produce for market, a dairy, a harvest scene, farm implements.

Picture study and interpretation[1]—

The Sower, Millet; The Angelus, Millet; The Song of the Lark, Breton; The Woman Churning, Millet; The Man With the Hoe, Millet; The Gleaners, Millet; Ploughing, Rosa Bonheur; Return to

[1]Perry Picture Company, Malden, Mass., or many other sources.

the Farm, Troyon; The Haymaker, Adan; Close of Day, Adan; Bringing Home the New-Born Calf, Millet. Rural Picture Sets (25c and 50c). *Missionary Education Movement,* 150 *Fifth Avenue, New York City.*

Stories for rural groups.—"Strictly American," "Farm for Sale," story section of this book, pages 192 and 195. Certain chapters in *Marty and Co.,* Knox, and *Two Boys,* Robinson, would enrich this unit.

Stories for city groups.—The two stories listed above and "The Picnic," from the Story Section, page 200. If available, "Russell's Visit to the County," "Why the Melons Were So Sweet," from *Stories New and True,* Tralle. "Bread" (a play) from *Modern Religious Drama,* Fred Eastman.

Poems—

Farmers[1]

I watch the farmers in their fields
  And marvel secretly.
They are so very calm and pure,
  They have such dignity.

Their pleasure is so grave and full
  When gathered crops are trim.
You know they think their work was done
  In partnerhsip with Him.

Partners[2]

Who digs a well, or plants a seed,
  A sacred pact he keeps with Sun and Sod;
With these he helps refresh and feed
  The world, and enters partnership, with God.

—EDWIN MARKHAM.

[1]*In April Once,* William Alexander Percy. Used by permission, Yale University Press.
[2]From *Shoes of Happiness.* Doubleday, Doran, Publisher.

Praise God for Wheat

Praise God for wheat so white and sweet
With which to make our bread,
Praise God for yellow corn
With which his waiting world is fed.
Praise God for fish and flesh and fowl.
He gave to man for food,
Praise God for every creature
That he made and called it good.

—ANONYMOUS.

Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the wheat and the shower,
And the sun and the Father's will.

—MALTBIE BABCOCK.

Litanies (See Worship Section).—"We thank thee, O God," "Let us praise God."

Hymns (such as these).—"The Heavens Declare the Glory," "Joyful, Joyful We Adore Thee," "We Plough the Fields and Scatter," "For the Beauty of the Earth," "All Beautiful the March of Days," "Praise to God and Thanks We Bring," "This Is My Father's World," "Summer Days Are Come Again," "We Thank Thee, O Our Father."

Games.—Singing games such as: Jolly Miller, Jennie Crack Corn, The Farmer Sows His Wheat.

See Game Section (page 138) for others such as: Exchanging Help, Crows and Cranes, Beast, Bird, or Fish, Jan Kem Pon.

Prayers.—Dear God, we thank thee for the many people who have worked hard and done their very best that we might have the foods our bodies need. We thank thee for the food that thy sunshine and wind and rain help to ripen. We thank thee that we too may have a part in giving food. Amen.—AUTHOR UNKNOWN.

Music, "The Happy Farmer," Schumann.—*Masterpieces of Piano Music,* Albert E. Wier Mumil Pub. Co., N. Y.

This music tells about a happy farmer. Perhaps it is evening. He has unhitched his horse from the plow and left the plow at the end of the furrow for tomorrow he must finish plowing his field. The horse he has led to the water trough for a long drink. Then he has put him in his stall and piled his manger full of sweet-smelling hay. He has shut the barn fast and then the farmer starts for his house. He is happy and hungry too, for he thinks of the good supper his wife has ready for him. He sings on his way. His wife hears his song. She comes to the door and sings back to him. Then they sing together in the doorway. Listen for their songs.

Bible references, which show the opportunities of country life, through which we learn to know God.—Genesis 8:22; Exodus 34: 21, 22; Psalms 8:1-9; 19:1-6; 65:5b, 9c, 13b; 95:1-7; 104:1-27; 126:6; 148:1-13; Mark 4:26-29; 1 Corinthians 3:8, 9; Matthew 13:3-8; Proverbs 24:34.

Problems for pupil research—

Find out about men who have contributed to better farming, such as Niels Hanson and Angus Mackay; and about such other helps as plant introduction gardens, and prize wheat from Bulgaria, etc.

If available in library, *Hunger Fighters,* deKruif, and *Out in the Country,* Orton, will be of service.

An article, "A Woman Has Faith in Public," tells of a woman who, demonstrating her faith in people, opened her 2,100-acre farm near Akron, Ohio, to picnic parties and recreation seekers. A big sign placed near the entrance to her estate reads as follows:

WELCOME HERE

Dear Public: They say if I let you picnic here you will ruin my property. I don't believe it, so will try my experiment for a year. Please back me up by building no fires and disposing of your rubbish. If you pick the wild flowers there will not be any another year. This is a game preserve, so do not shoot.

Mrs. Charles F. Brush, Jr.
Brush Farm

Already it is reported that her plan is a huge success. As many as fifty automobile parties stop and unload there in a single day, and the public is conducting itself in a manner that is most encouraging to owners of other large estates who are watching her experiment with interest. Not a fire has been kindled nor a tree mutilated. Rubbish is being disposed of in the containers placed on the grounds for that purpose and the wild flowers are never picked. Many of the visitors find their way to the farm house to express their thanks for the owner's kindness.[1]

Bulletins published by the United States Department of Agriculture, Washington, D. C.—*Bird Houses and How to Build Them,* No. 609; *Community Bird Refuges,* No. 1239; *Food of Some Well-Known Birds of Forest, Farm and Garden,* No. 506; *Homes for Birds,* No. 1458; *How to Attract Birds in Northeastern United States,* No. 621; *How to Attract Birds in the Middle Atlantic States,* No. 844; *Some Common Birds in Their Relation to Agriculture,* No. 54; *Some Common Birds Useful to the Farmer,* No. 630.

Plans for interest groups—

This unit offers opportunities for at least two interest groups, and possibly three. One on getting better acquainted with our city (or rural) neighbors, and another on discovering the outdoor neighbors on whom we are so dependent. A third group, if there are enough of the older Junior age-level to make such a group, might study the farmer's problem today.

Plans for the individual interest groups—

Read carefully the experiences, needs, activities, and source materials listed for these varied situations, then plan the groups keeping in mind the actual experiences and needs of the children.

The groups, of course, should make their own plans but the leaders should be prepared to guide them and make them aware of certain problems.

Getting acquainted with our country neighbors—

A city group might decide to visit a farm and take the whole class along. (See reports written for Class Book after a similar trip—Cre-

[1]From *Junior World,* Christian Board of Publication.

ative Work section.) They might read together some of the books suggested above, invite a farmer to talk to them, visit a street market, listen to farm programs over the radio, etc. They might model a farm and make posters showing the opportunities of country life and the farmer's contribution to our city. Again, they could plan a play which shows his constant help or a picture interpretation. A prayer or litany might be written by them and shared with the others. It would be very helpful if the whole class might have an experience with country neighbors.

Getting acquainted with outdoor neighbors (for either country or city groups)—

This group might make a study, with the use of government bulletins and other sources, of birds, bugs, insects, wild life, minerals, etc., peculiar to the community, which help the farmer in growing things. Maps, charts, posters, a book of discoveries, might be made by the group as a means of keeping their findings. They would, of course, want to take trips of exploration and make collections. They will want to plan ways to attract birds and keep them useful by making bird houses, feeding troughs, etc. (See last of government bulletins and leisure-time unit in this book for help along this line.)

Getting acquainted with our city neighbors (for rural group)—

This interest group would proceed in somewhat the same way as the one to acquaint city neighbors with country. Read carefully the activities suggested for this situation. It is suggested they invite a group out for a treasure hunt or an outdoor worship service and good time. They will want to visit the city and discover ways to record their findings on a frieze or posters showing how country products are used in the city or city products (manufactures), in the country. They may write a prayer, poem, story, or litany which expresses their appreciation of the privilege which is theirs to live in the country.

Making plans for initiating this unit—

Read all the suggestions for this unit which have been given here. It would be impossible to proceed without that background. Decide

how many groups will be needed. Explore the resources of the community along this line, as to source materials, experts, etc. Order or buy such materials as are available in the five-and-ten-cent store. Also, if early enough, order the government bulletins that are suggested. Gather available large and small sheets of construction paper and materials for bird homes, feeding units and models. Take into account the things the pupils might bring as source and construction materials. Try to discover a possible contact with the other (city or country) group which might be arranged.

Before the school opens, place source pictures, books, models, etc., conspicuously around the room. Make it as attractive and accessible as possible.

If this is the only vacation school experience your pupils are to have, plan to start the class as suggested in Units One and Three. If it follows one of the other units in this text, plan to have it grow out of this summer's interest in discovering how to live in one's community as a Christian.

Session I—What Privileges Do Country Neighbors Enjoy?

Desired Outcomes

For Rural Groups.—Discovering opportunities that are theirs in country life.

For City Groups.—To become better acquainted with near-by neighbors and their opportunities and privileges.

Suggested Procedure

I. Discussion—

We have been trying to become better acquainted with our community and how we can live in it as Christians. One way is to know our neighbors better or to see the opportunities which our community holds for us.

For Rural Children.—What opportunities are there in country life? Rural children will likely name seeing beautiful sunsets, playing outdoors, having your own garden and pets, closer family ties, neighbors show a co-operative spirit of interest and a helpfulness

in one another, borrowing, lending, and helping with each other's work, etc. The children might be further reminded of such country community privileges, as rural delivery, road service, health laws, Red Cross, radio, government bulletins and services, sheriff, bookmobile, school, church, and natural beauty. Use pictures representing these privileges. (See introduction of this unit for suggestions.) "On Our Farm" and "The Farmer and His Work" would be helpful here (see Bibliography at beginning of this unit).

For city children.—What do you know about your near-by neighbor—the farmer? How many have ever been on a farm? How many have lived on one? Or gone to a picnic near or on one? How many know some country people? What privileges did you notice they have? If not well informed, ask how this class could find out. Likely, they will say visit a farm, have a farmer come speak to them, visit a farmers' street market, listen to a radio period for rural people, talk with a truck farmer, write to some country children in a Sunday school, etc. (See list of Suggested Activities for city children at the beginning of this unit.)

Let them make their plans at once for becoming better acquainted as this is only a week's unit. Give plenty of time for this. (See suggestions at the beginning of this unit.) Be prepared to suggest some ways, if the boys and girls need help in developing the plans.

II. A story—

"Farm for Sale" describes quite well some of the opportunities of country life. (See Story Section.)

III. Scriptural helps—

The following refer to some of the privileges of country life. Let the children read them and add to the list of country privileges. 1 Corinthians 3:8, 9; Psalm 65: 5b, c, 9-13b.

IV. Poem—

"Farmers." (See "Introduction" to this unit.)

This poem also will help both groups see the privileges of country life.

V. Interpretation of some of Millet's pictures which represent the privileges of country life—

(See Source Materials at the beginning of this list.) Let the pupils see not only what other opportunities of rural life they show, but suggest that they try to find out why Millet painted so many rural life pictures.

The Sower	The Gleaners
The Woman Churning	Shearing a Sheep
The Man With the Hoe	Bringing Home the New-Born Calf.

If available, *Out in the Country,* by Orton will help with the interpretations and some facts about Millet, the artist.

VI. Play period—

Such a game as "Exchanging Help"; "Beast, Bird, and Fish"; "Crane and Crow" might lend itself to this unit at this time.

VII. Hymn—

"We Plough the Fields and Scatter." Hymns often help us, to think through problems. Of what privileges does this hymn remind us?

VIII. Prayer poem—

"Praise God for Wheat." (See sources at beginning of this unit.)

IX. Planning ways to make the most of these privileges—

For rural groups.—Here the class may wish to divide into Interest Groups as suggested in the plans for this unit or, if the class is small, carry on such activities and studies as the following:

1. Organize nature clubs in order to become acquainted with the beauties of nature so constantly about.

2. Develop a campaign to beautify farm homes and yards, using shrubbery and things that grow wild in their own woods, or using government seeds and plants that are free for experimental use.

3. Organize a club to put on programs such as concerts, sings, parties, plays, etc., where the whole community can get together.

4. Plan a treasure hunt to explore the treasures of their community, or as a means of entertaining city friends.

5. Plan a Book of Discoveries.

6. Plan some leisure-time activities to carry on when school is over, such as hobbies, play life, reading, etc. (See Leisure-Time Unit.)

7. Make posters of the privileges that are theirs.

8. Make plans to become acquainted with a city group.

For city groups.—Organize Interest Groups as suggested in Introduction of this unit or plan, if the class is small, let them discover ways that they can get better acquainted with country neighbors. (See plans suggested at the beginning of this unit.)

X. Period of fellowship and worship—

The children could sum up their thinking and planning thus far with the hymn, poem, and prayer poem used in the first of the session.

XI. Preparation for the next day—

If the group feel they need a trip or interview, or if a person from a near-by community is needed to help them with their problems, plans must be made before the next day. If they have suggested they can look up something at home, remind them before they leave.

Some investigation might be done to be used later in the unit if the teacher could bring in some books or articles which contain things which will be needed. These might be lying on a browsing table, or an "Ask-Me-Another" poster might be there to stimulate their interest in finding out such things as:

What countries have contributed to best farming results? (Either machinery, seeds, experience, etc.)
Who was Niels Hanson?
What did Angus Mackay do to help farmers?
What is a Plant Introduction Garden?
What part has Bulgaria had in bettering farming conditions?

These might be problems for early comers each session to look up or for an investigating committee to take to proper sources.

Session II—Are Country People Independent?

Desired Outcome

The discovery of the dependence of country people on neighbors near and far, appreciation of their help, and a desire to be helpful members of this Christian world family.

I. Summary—

As a summary of the work of the first day, let the children recall some of the privileges of country life by using again some of the source materials that helpfully described these opportunities. A pupil might retell the story; the poem "Farmers" or "Praise God for Wheat" might be on the blackboard as a reminder; they might sing, "We Plough the Field and Scatter."

II. Discussion (dependence of country neighbors on other people and communities)—

Are people in the country independent of their city neighbors or the rest of the world? That is, do they live without the help of others? On whom do they depend? (They may suggest the government, near-by towns and cities, and one another.) Make a list of ways in which they are dependent on these other neighbors and communities. (It may include amusements, recreation, necessities, medical care, marketing of produce, etc.) Talk over ways in which the government serves them. If a radio is available and the time is convenient, the class might listen to a radio program planned for a Farm and Home Hour. Here the class, if time had been given to possible research problems (listed in the introduction of this unit), might share their findings in regard to government pamphlets, Plant Introduction Gardens, Hunger Fighters, etc. If this has not been done, reference might be made to such resources and one of the Interest Groups might plan to follow this up. A rural group, may feel it important enough to let a group interview some farm leaders. (4H Club director, Home and Farm Demonstration agents, cooperative farming leaders, etc.) Such a leader might have been in-

vited in for this day, or the class may wish to send out such an invitation now.

Reference to the Bible will also help in thinking about this problem of dependence on each other. Mark 4:26-29 (sower), 1 Corinthians 3:8, 9 (fellow-worker with God), Psalms 65:5b, c, 9:13b; 148:1-13. Are these the only ways in which they are dependent?

III. Story—

"Strictly American" will remind them of contributions to farming, farm implements, and country life made by people around the world. (See Story Section.)

IV. Further help—

If a public or church library is available, these books would furnish further help: *The Farmer Sows His Wheat,* Nathan; *Wheat Magic,* Bro, and *Out in the Country,* Orton. The above story and such references as these may recall some information on this problem discovered in social science at school. They may decide to make a world map showing the contributions from around the world to farming. It might be a pictorial map, that is, they might illustrate the contribution with a free-hand drawing of it and place it on the country from which it came. An interest group might like to take this over as one of their activities.

V. Assignments—

Those suggested at the beginning of this unit would be helpful here. They point out some leaders from other countries who have contributed to the betterment of farming. (If the pupils have not discovered this help on the browsing table, suggest they look it up now. Use state or county libraries, government bulletins, 4 H Club leaders, etc., for this research. An interest group might investigate this.) Pictures which show these rural neighbors around the world might be referred to for help (see bibliography at beginning of this unit).

VI. Hymn—

"It Makes No Difference East or West" might be appropriate as a summary now.

VII. Play period—

The children might enjoy playing again "Exchanging Help," on a warm day, "Beast, Bird, or Fish," or "Who's Who."

VIII. Meeting of interest groups—

(See plans for interest groups.)

IX. Fellowship period—

The hymn, "For the Workers" (Hymn Section), spontaneous prayers of gratitude for the help of these neighbors around the world, and writing a class prayer or litany concerning these neighbors, might find a place in this period.

Session III—How Do City Neighbors and Country Neighbors Need Each Other?

Desired Outcome

Better acquaintance with our near-by neighbors (country or city according to the community using this) and their contributions to each other, leading to an appreciation and a desire to know them better and to help them as Christian neighbors.

Suggested Procedure

I. Summary—

Give the children an opportunity to share any thinking they have done or facts they may have discovered regarding this problem since the day before. They might like to sing again, "It Makes No Difference East or West."

II. Discussion (contributions of country neighbors to city and city to country)—

Such a question as the following may stimulate their thinking:

How do we help each other as city and country neighbors?
Make lists of what each does for the other.

Are there any ways in which we still need to help each other?
What are they?
Are there any which boys and girls can do to help?
If so, what?

The children may suggest ways such as: protect the countryside from waste materials, and destruction, observe "No Trespassing" signs, ask permission to use farm property and thank the farmer, do not ask him for services which cause him extra work (water from his pump and a glass or bucket), do not take his fruit, help him preserve wild flowers and wild life, be careful of pets and stock when out driving, etc.

The story, "The Picnic" (page 200), may help country and city children to get better acquainted and see one another's side of the problem.

An article, "A Woman Has Faith in the Public" (see Source Materials at beginning of unit), may also help them with this problem.

For rural children.—They may discover in the above sources some ways in which they may help their city neighbors. Let them make a list of things city people do for them. In their interest group, they may want to make posters of these helps.

They may want to plan a trip to the city to discover still other things the city has to share, visit the library, art institutes, museum, a beautiful park, some beautiful architecture, etc. They might want to see how the things they contribute are consumed in the city by visiting a dairy, butcher shop, grocery, market, etc. They might like to visit city children who need their help, as a children's hospital, nursery, orphans' home, or a congested city district, etc. If they cannot do this, a story, "The Hunger for Happiness," (*Children's Story Garden,* Lippincott), might be told to acquaint them with some city friends. They may want to plan some ways of sharing with city children, such as gathering flowers for a nursery or orphans' home, taking fruit to sick children, or inviting a city group in a crowded city district to the country for a trip to the woods or a treasure hunt (see Activities Section).

III. Planning an activity which will get city and country children together (see suggestions at the beginning of this unit)—

This activity should be one in which the children of these two groups get together and have a happy worth-while time. The teacher should have been watching from the beginning for such a suggestion from the children. She should have several possible projects in mind to suggest in case they do not know of possible ones. Let them vote for the one that appeals to most of them. Let them plan it and carry it out. Further plans might be made after the play period.

IV. Play period—

Use games previously enjoyed. If possible, teach "Water Sprite," "Friend or Foe," or "Pebble."

V. Interest group meetings or work on group activities—

The interest group on outdoor neighbors should be ready to share their discoveries the next day. Their report might be in the form of posters, a hike to point out their discoveries, a collection, a talk by a farm authority, etc.

The group working on the "new friends" project should get their plans near to completion as it will be necessary to make final plans the next day.

If the group is not meeting in interest groups, committees or the class should be finishing up posters on mutual help, country life opportunities, the pictorial map, planning the good time for these near-by neighbors, etc.

VI. Fellowship period—

The hymn, "We Thank Thee, O Our Father" or "We Thank Thee, God," would be suitable expression of the ideas and feelings which the boys and girls have. The class litany or prayer made the day before might be used or they might close with the litany, "We Thank Thee, O Father." (See Worship Material at the back of this text.)

Session IV—On What Outdoor Neighbors Are Country People Dependent?

Desired Outcome

An appreciation of the dependence of man upon outdoor neighbors such as birds, trees, bugs, minerals; and upon God's laws and power; and the desire to work with them.

Suggested Procedure

I. Hymn—

"This Is My Father's World," "Summer Days Are Here Again," "All Beautiful the March of Days," or "Joyful, Joyful We Adore Thee," all tell of the beauty out of doors which we enjoy in summer time and God's part in it. If these are not available, use "We Thank Thee, O Our Father" (hymn section) which expresses the thoughts of either city or country children. "We Plough the Fields and Scatter" might be helpful in this session.

II. Conversation—

We have been trying to get better acquainted with our neighbors who help us daily. We have not mentioned the many outdoor neighbors or sources of help which serve us daily by helping the farmer with his work. Are you acquainted with some of these already? What are they and how do they help? Pictures might be suggestive here, especially any that show some of these at work. If available, the tree, bird, bug, and farm books from the five-and ten-cent store could be consulted. The following poem might stimulate their thinking and remind them of many more such neighbors:

III. Poem—

A Friend in the Garden

He is not John the gardener,
  And yet the whole day long
Employs himself most usefully
  The flower beds among.

He is not Tom the pussycat;
  And yet the other day,
With stealthy stride and glistening eye
  He crept upon his prey.

He is not Dash, the dear old dog,
  And yet, perhaps, if you
Took pains with him and petted him,
  You'd come to love him, too.

He's not a blackbird, though he chirps,
  And though he once was black;
And now he wears a loose, gray coat,
  All wrinkled on his back.

He's got a dirty face,
  And very shining eyes!
He sometimes comes and sits indoors;
  He looks—and perhaps is wise.

But in a sunny flower bed
  He has his fixed abode;
He eats the things that eat my plants—
  He is a friendly toad.[1]

IV. Investigation—

Investigation of these many helping neighbors might be made by the class (if there is no interest group on this phase of the problem). They might talk it over with a farmer, take an observation hike, visit a scientist or the museum, study some of the government bulletins suggested in the list at the beginning of this unit. A city group might visit a rural vacation school or a church school class and ask these rural children what helpful outdoor neighbors they have found. Some poems in *One Hundred Best Poems for Children,* by Barrow (five-and-ten-cent stores), might be helpful here. There are some on the cricket, chickadee, firefly, frog, etc. If it is a rural group, the class might divide into groups and go apart for a while

[1]Juliana Horatia Ewing, *A Treasury of Verse for School and Home,* Thomas Y. Crowell Co.

to see what they can find. They might plan to share their findings in an original story, dramatization, or poem; through posters or drawings, pictures, a trip to see some of these neighbors at work, etc.

V. Report of the findings on helpful outdoor neighbors—

If there has been an interest group on this, then they will be ready to share their discoveries. They might use some of the methods suggested in Plans for the Interest Groups.

VI. Play period—

This will depend upon the type of investigations being made. If the children are out searching for these outdoor helpers or planning a trip to the museum, a special period may not be needed. If so, you might use "Who's Who" and "Bird, Beast, or Fish."

VII. Final planning of activities (whereby the class can become better acquainted with their city or country neighbors)—

Let them work out the plans made the day before. If they are planning a visit or surprise for the other group, they will want enough time to carefully carry out the group's suggestions. If this is the responsibility of one interest group and the other has completed its work, they may be responsible for part of the activity. In a rural group, they might make the treasure hunt notes and lay the trail, or gather and arrange the wild flowers. If a city, some of the party plans might be worked out by the other group.

Alternative plans—

City children may make plans to beautify the yards of their homes. If they feel they want to become better acquainted with their country friends and have no place to visit, they might plan now an outdoor worship service to be held in some beautiful country nook. They might build it together using things they have created or found useful in this unit. They might invite their parents and friends to share this experience. If it is not near enough to hike, the transportation should be worked out now.

If they want their friends to become better acquainted with their country neighbors, they might plan a playlet showing the many opportunities of country life, the ways in which these rural friends help us, or spontaneously work out a dramatization getting suggestions from stories used in this unit or in such a book as *Marty and Co.*

Country children who are trying to know their city neighbors better might want to go out now and gather wild flowers and plants to share with city friends, or plan a trip to the city to become better acquainted with city gifts which they might enjoy (as library, art institute, and a beautiful building). They might want to have a closing worship service in some beautiful church chapel in the city. It should be planned together now. This last plan would give them an opportunity to think through together what the unit has meant to them and to lift worth-while experiences, new convictions, and decisions to a Christian level. Whatever they choose, they should have plenty of time to get ready for it.

Rural children might like to make up a marionette show or dramatization showing what outdoor neighbors do to help them, or play out stories used or scenes from such a book as *Two Boys.* (See chapters on haying, a rainy day, kodaking, picture game, a dairy, etc.) Or if they do not find any of these possible, they will want to plan a program for their parents and friends or just a closing service for their class. (See a suggested one in the last session.) It should be pupil-planned now and led by them.

VIII. Fellowship and worship period—

If there is time, they may wish to close with an interpretation of the picture, "Song of the Lark." If there is a victrola available, there is a good musical interpretation of this. Or the interpretation of some of Edward MacDowell's works might be used. (See Story Section.) The following Psalm selections might be used during this thoughtful period: Psalm 8:1-9; Psalm 19:1-6; Psalm 95:1-7; Psalm 104:1-27. They might close with the litany, "Let Us Praise God" (Worship Section), or the poem, "Partners." (See introduction to this unit.)

Session V.—What Do We Owe Our Country Neighbors?

Desired Outcome

A real appreciation of country life (for both city and rural children) and a desire to give one's best as Christian neighbors to one another and to working with God.

Suggested Procedure

I. Continued work on class activity or meeting of interest groups—

Whatever has been chosen and started, whether outdoor worship, playlet, service project, writing a litany, psalm or class prayer, posters, etc., should be completed.

II. Play period—

Continue as before unless the class is planning a hike, an outdoor service, a trip or similar activity.

III. Closing period—

This will depend on the plans of the groups thus far. It may be a closing program for the class and friends, a trip to the already chosen place, guests from the other community, the out-of-door worship service, the sharing period for all interest groups, the service project, the treasure hunt, etc.

The program might include such as the following:

The story of our class, written or told by a pupil.

A hymn we have enjoyed (possibly "We Plough the Fields," or "We Thank Thee, O Our Father").

Our new neighbors, a pupil.

City children would tell of the opportunities of country life, what country people do to help them, some new friends in the country.

Rural children might tell of their new city friends, their visit to the city, opportunities of country life, outdoor helpers, new hobbies and plans.

A Bible story which Jesus told about country people—Matthew 13:3-8. Or a passage about fellow-workers with God—1 Corinthians 3:8, 9, or one on God's help—Psalm 65:5b, c, 9:13b.

A picture interpretation, "End of the Day," Adan; "Return to the Farm," Trojan; "Bringing Home the New-Born Calf," Millet.

What music tells us about our country friends, "The Happy Farmer," Schumann.[1]

What poets tell us about them, "Farmers," "Partners."

A play we have worked out about our new neighbors, or the retelling of a story they enjoyed (by a pupil).

Prayer by the pupils.

Close with the class prayer or a litany used before.

[1]*Masterpieces of Piano Music*, Albert E. Wier, Murriel Publishing Co., N. Y.

Source Materials

WORSHIP MATERIALS

A Litany for Boy and Girl Helpers

For people who help us, firemen, doctors, nurses, policemen, storekeepers, workmen who build our houses;
For men who work for all people, farmers, miners, carpenters,
We thank you, Father.
For churches, Sunday schools, day schools, and hospitals where sick children go,
We thank you, Father.
For people like the Good Samaritan, and that we, too, can help,
We thank you, Father.
Help boys and girls who live in the tenements, blind people and sick people and children who are hungry,
We ask you, Father.
Send more people to help;
Help all children to be helpers,
We ask you, Father.
May we help all we can.
For strength to help other people,
For strength to be brave and kind,
We ask you, Father. Amen.

—*Pilgrim Elementary Teacher,* August, 1933.

Call to Worship

Leader: In the name of my boy and girl companions everywhere,
All: We worship Thee, O Lord.
Leader: In the name of my boy and girl companions who play and study with me every day and live near me always,
All: We worship Thee, O Lord.
Leader: In the name of the boys and girls of every color and of every race,
All: We worship Thee, O Lord.

Leader: In order that good will may abide in our hearts and kindly purposes control our lives,

All: We worship Thee, O Lord.

—*Author unknown.*

We thank Thee, O our Father
That thou hast given us a heart to love and reverence thee
That thou hast given us this good land for our heritage
For the plowmen, sowers, cultivators and husbandmen
For our parents and brethren, winning our bread and preparing our daily food
For the soil and the rain, for the winds, frost and snow
And for the great sun to shine.
For the bees and their winged brothers, marrying the blossoms to bring forth their fruit children.
For the fowls of the air, the little birds who sing and save us from famine
For the patient beasts who labor and give us all they have for nourishment and clothing
For the wonder and beauty with which thou dost deck the whole creation.
That thou hast made us to be glad and grateful, to sing and to give praise
That thou hast given us hearts of love to share willingly with them that need
That thou hast made us courageous to brave and hard things and unknown. Amen.

—From *American Junior Church School Hymnal.*

To God Who Makes All Lovely Things

To God who makes all lovely things
How happy must our praises be!
Each day a new surprise he brings
To make us glad his world to see.

How plentiful must be the mines
  From which he gives his gold away;
In March he gives us celandines
  He gives us buttercups in May.

He grows the wheat and never stops;
  There's none can count the blades of green;
And up among the elm-tree tops
  As many thousand leaves are seen.

He makes the sea that shines afar
  With waves that dance unceasingly;
And every single little star
  That twinkles in the evening sky.

He made the people that I meet,
  The many people, great and small,
In home and school, and down the street,
  And he made me to love them all.

—Permission, J. M. C. CRUM.

—From *The Enlarged Songs of Praise,* published by the Oxford University Press.

He sported with the village boys and girls
Among the vines and olives of the hills,
Nor lacked in boyish mischiefs with the rest.
He loved the games in street and market place,
And laughed and splashed and shouted in the stream.

. . . . . .

Nature he loved as kinsman loves his kin,
And held all beasts and birds and flowers and trees
In sweet esteem . . .

. . . . . .

His trade was humble, but he gave to it
Such pride of high endeavor that his skill
Won fame beyond his borders, and men came
From far to buy his plows that never turned
Poor furrows; and still more his perfect yokes . . .

. . . . . .

His face was winning in its gladsomeness;
The children crowded round him as he toiled,
Begging for stories; and when business pressed,
He set them working, to their great delight—
Clearing his shavings, sorting out his nails,
Helping the carpenter, and claiming toll
Of longer stories when his work was done . . .

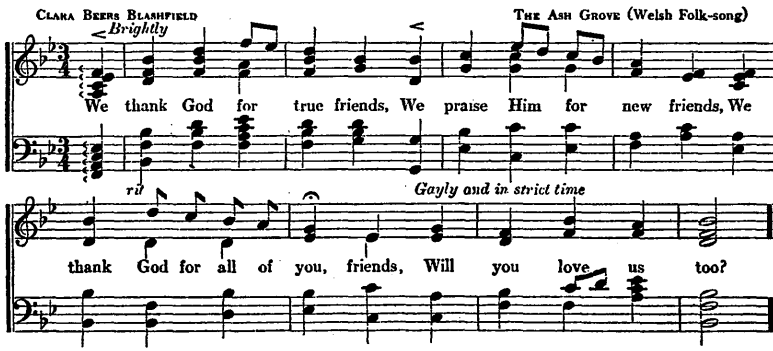
. . . . . .

He taught a new sweet simple rule of Right
'Twixt man and God, and so 'twixt man and man,
That men should first love God and serve Him well,
Then love and serve their neighbors as themselves.

—*Gentlemen, the King,* Oxenham, Pilgrim Press.
Permission Paul R. Reynolds & Son.

HYMNS AND SONGS

Our Thanks for Friends[1]



[1]Copyright 1931, by Clara Beers Blashfield. From *Song Friends for Younger Children,* Published by the Vaile Company, Rock Island, Ill.

God, Help Us Love Our City

(Tune: Lancashire or Lead On, O King Eternal[1])

God, help us love our city,
  Its temples, homes and schools,
The parks in which we wander,
  Their trees and friendly pools;
And grant us grace to honor
  Its purposes and laws,
Its stirring dreams of justice
  For every worthy cause.

Inspire our hearts with feelings
  Of honest love and pride,
So that our prayers and service
  At no time are denied;
But moving on and upward
  In paths our fathers trod,
At length there shall be builded
  A city unto God. Amen.

Permission, CALVIN W. LAUFER, *Junior Church School Hymnal,* Presbyterian Board of Christian Education.

For the Workers in the Mill

(Tune: For the Beauty of the Earth[1])

For the workers in the mill,
  For the craftsmen and their art;
For the builders' ready skill,
  And the tradesmen in the mart.
Lord of all, for them we raise
This our hymn of grateful praise.

For the toilers on the farm,
  For the sailors on the sea;
For the miners' strength of arm
  We shall ever thankful be,
Lord of all, for them we raise
This our hymn of grateful praise.

[1]Tune found in all church hymnals.

Lord of Life, to thee we pray
  May thy love fill every heart;
Peace and brotherhood hold sway,
  Justice rule in mill and mart.
Lord of all, whate'er man's birth
May thy kingdom come on earth!

Used by permission, MIRIAM A. PETERSON.
(Published in *The Guide,* October, 1933.)

We Thank Thee, God

(Tune: O Word of God Incarnate, Aurelia 7, 6, 7, 6 D[1])

We thank thee, God, for eyes to see
  The beauty of the earth,
For ears to hear warm words of love
  Or happy sounds of mirth,
For minds that find new thoughts to think,
  New wonders to explore,
For health and freedom to enjoy
  The good thou hast in store.

Help us remember that to some
  The eye and ear and mind
Bring sights and sounds of ugliness,
  And only sadness find;
Help us remember that to them
  The world has seemed unfair;
That we must strive to bring to them
The beauty all may share.

Oh, may our eyes be open, Lord,
  To see our neighbors' need,
And may our ears be kept alert
  Their cries for help to heed;
Make keen our minds to plan the best
  For one another's good,
That all the world shall be at last
  One friendly neighborhood.

Used by permission, JEANNETTE PERKINS,
Pilgrim Elementary Teacher.

[1]Found in all church hymnals.

Savior, in the Words I Say[1]

(Tune: Mercy[2])

Savior, in the words I say
May I follow thine own way;
And in all the deeds I do
Show a spirit fair and true.

Show me how to play each game
Fair and square, as in thy name.
Lose the contest if I must,
But in every act be just.

In my home, at play, at school
May I keep the Golden Rule;
Bravely face the hardest test,
Love my neighbors, do my best.

From *Services and Songs for Use in the Junior Department of the Church School,* by Josephine L. Baldwin.

It Makes No Difference East or West

(Tune: Rest[2])

It makes no difference, east or west,
  Wherever we may be,
God is our Father, Friend, and Guide,
His gifts are show'red on every side;
  He cares for you and me!

It makes no difference, north or south,
  Wherever we may be,
God loves His children everywhere,
And guards us with His tender care;
  He loves both you and me!

Permission, Calvin W. Laufer, *Junior Church School Hymnal,* Presbyterian Board of Christian Education.

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[1]Copyright, 1923. By permission, The Abingdon Press.
[2]Found in all church hymnals.

Lord, I Want to be a Christian

1. Lord, I want to be a Chris-tian In a my heart, in a my
2. Lord, I want to be more lov - ing In a my heart, in a my
3. Lord, I want to be like Je - sus In a my heart, in a my

heart, Lord, I want to be a Chris tian In a my heart.
heart, Lord, I want to be more lov - ing In a my heart.
heart, Lord, I want to be like Je - sus In a my heart.

REFRAIN

In a my heart. . In a my heart. . . . .
In a my heart, In a my heart,

Lord, I want to be a Chris-tian In a my heart.

From Folk Songs of the American Negro, edited by Frederick J. Work, Nashville, Tenn.

We Thank Thee, O Our Father

(Tune: Aurelia 7, 6, 7, 6D[1])

We thank Thee, O our Father,
For all Thy loving care;
We thank Thee that Thou madest
The world so bright and fair.
We thank Thee for the sunshine,
And for the pleasant showers;
And, O our God, we thank Thee,
We thank Thee for the flowers.

And whether in the city
Or in the fields they dwell,
Always the same sweet message
The fair sweet flowers tell.
For they are all so wonderful,
They show Thy power abroad;
And they are all so beautiful,
They tell Thy love, O God.
Amen.

—SAMUEL S. WESLEY.

From *American Junior Church School Hymnal.*

CREATIVE WORK OF JUNIORS

(Suggestive of What Other Children May Do)

PSALM, PRAYERS AND POETRY WRITTEN BY JUNIORS IN A NATURE UNIT

Lovely Tree

Lovely! Lovely! Little tree,
How I wonder what you be?
Growing up so tall and high
Like a steeple in the sky.

—WILLIAM DANIELS.

[1]Copyright, 1923. By permission, The Abingdon Press.

A Prayer

Dear God, we thank thee for flowers,
And for the beautiful morning hours;
For birds that sing in trees, so high,
For the beautiful clouds that float in the sky.

For the beautiful fruit, for Spring's sweet air—
For all the rain, so soft and fair.
We thank thee, Father, giver of all;
For pretty things big or small.

—THELMA HAMLIN.

Our Thanks to God

O Lord, please forgive us for the things we have done. Thanks for the beautiful things you have given us. We will not hurt things you have made. We know you have worked a long time, but it only seems one day to you. We love you, dear God. Amen.

Our Psalm

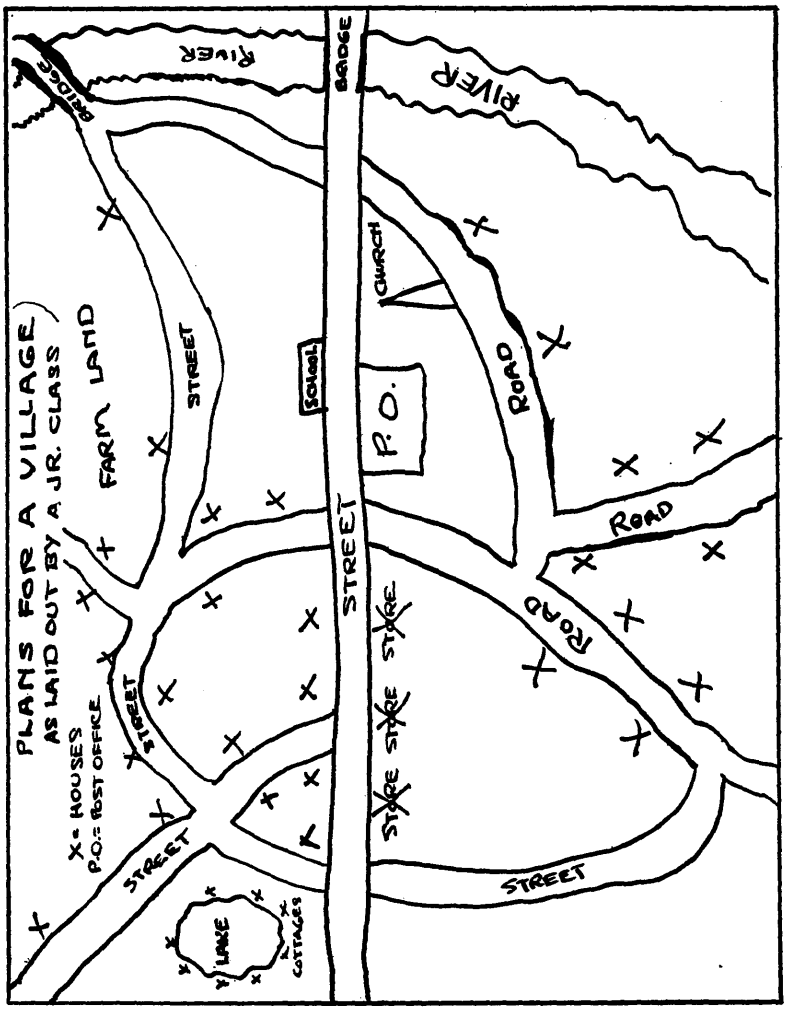
The Lord is Father of all things
He loveth them all;
No matter how big or small
He hath a plan for each living creature;
And for people—minds that they may work with him.

—A Class.

Everybody's Happy

O Lord, it is springtime
The birds are singing
The bells are ringing,
And the people are so glad.

—BERNICE CLARK.


PLANS FOR A VILLAGE
AS LAID OUT BY A JR. CLASS
X = HOUSES
P.O. = POST OFFICE
FARM LAND
STREET
STREET
STREET
STREET
STREET
STREET
STREET
STORE
STORE
STORE
STORE
ROAD
ROAD
ROAD
ROAD
RIVER
RIVER
BRIDGE
BRIDGE
SCHOOL
CHURCH
P.O.
LAKE
COTTAGES

God's Beautiful World

God owns this beautiful world
Each little boy and each little girl
He owns the beautiful flowers,
And the wonderful evening showers.
He owns the birds and trees
And butterflies and buzzing bees,
The moon that shines at night,
The sun and stars that shine out bright,
Each belongs to the Father of Christian Love.

—STELLA HUSTON.

WRITE-UPS MADE FOR THE VACATION SCHOOL PAPER

A Program One Class Gave

The Story Written About the Junior-Room Picture

"Jesus and the City Children," by Copping.—The Lord has lifted one little weary girl. He is talking to the bigger boy. The little boy is selling papers. They all look very sad as if they were lost. They seem to be asking for advice from Jesus. He is telling them what they ask. Whenever you are in trouble God will help you. He is always helping little children. Whenever you have done something wrong and are sorry, he will help you but you cannot see him—we can feel him in our hearts.

A Letter Written by a Class Inviting a Mission School Leader to Help Them With Their Problems

Dear Rev. Bori:

Please come to the Junior room of the Vacation Church School before or after you visit the Primaries, or any other time it would be convenient. We have some questions to ask you, like—Do the Japanese come over to our country to earn more money? or, Why do they come? And what work do they do here?

We hope you can come soon.

Cordially yours,
Your Junior Friends.

Written by Underprivileged Children after a Visit to a Farm

At the farm there were three horses. They were Canadian horses. Dr. Campbell said not to go too near them. She said they might kick. Two were bay with a white face. The other was black with a white face. They were work horses and could pull.

Milk

After the cows are milked, the milk is put in a big can and sterilized in boiling water to get the germs out so it doesn't make any one ill. After it is taken out, it is put on ice as quick as possible. And then it is ready to drink.

The Chickens and the Ducks

Dr. Campbell took our group to the Valley View Farm. She showed us the chickens and the ducks. Mr. Richardson showed us the hens. He said that they kept the turkeys over at his house. He said that a turkey hatched six little chickens.

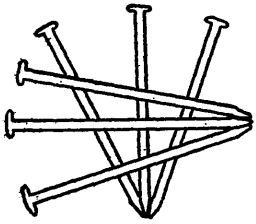
On page 130 is shown a sketch of plans drawn by Juniors for the Model of their Community, which they were planning to build.

DESCRIPTION OF ACTIVITIES

Puzzlecraft

Plans for making homemade games and puzzles.

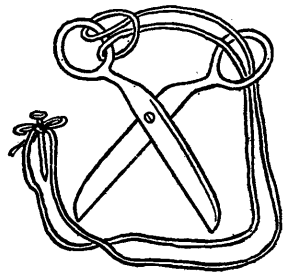
The Six Nails



Puzzle: Arrange six nails so that each one touches all the others.
Equipment: Six ten-penny nails.
Solution: As shown in the cut.

"Kit" 27.

Scissor Release



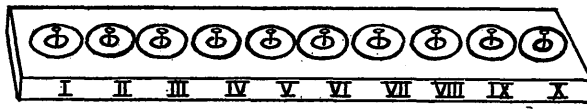
Puzzle: To release a pair of small scissors from string fastened as shown.

Construction: Loop a double piece of string through one handle of a pair of small scissors, through the other handle and fasten the ends to a nail or other object as illustrated.

Solution: Draw the loop back from the left handle until there is sufficient slack to take the loop through the other handle and out over the whole scissors, when it will come free.

"Kit" 27.

Jump Two—Only Two[1]



Puzzle: To take 10 objects (coins, matches, pebbles, washers, etc.) and by jumping each one over two, leave all in piles of two.

Construction: A small strip of wood with 10 brads driven in at three-quarter-inch intervals with a washer over each brad makes a convenient puzzle. Other equally good arrangements can be improvised. (Small washers can be purchased thirty to fifty for a nickel.) A rubber band stretched along the tops of the washers will keep them from being lost.

Solution: 5 on 2, 7 on 10, 3 on 8, 1 on 4, and 9 on 5.

"Kit" 27.

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[1]Used by special permission, from *Handy II*. Copyright 1934. By Lynn Rohrbough, Delaware, Ohio.

Ring and Pin*

An interesting game played by the North American Indian is the Ring and Pin. The Indian boys used a piece of bone with a hole in it, but rubber jar rings will do. Get a stick from the lilac bush (or make one from any piece of wood, 24″ by ⅜″), and a piece of string about 40″ long. Tie one end of the string around the jar ring, and the other to the thin or pointed end of the stick. The stick is held in the hand and with a quick movement the ring is thrown into the air. The game is to catch the ring, while it is in motion, on the pointed end of the stick. This makes an interesting competitive game for several boys.

Hole-in-One[1]

The Hole-in-One consisted of four things: (1) a handle about 2 feet long, made of a broom-stick; (2) a tin cup securely fastened to one end of the stick; (3) a string some 2 feet long fastened to the stick just beneath the cup; and (4) a small ball fastened to the end of the string. The game is to swing the stick in an arc, causing the ball to swing into the air: then try to catch the ball in the cup. With practice it is possible to get it in several times running.

"Kit" 33.

Note: "Kit," a quarterly magazine, published by National Recreation Association, Delaware, Ohio. (25c a Kit.)

Directions for Making Blueprint Pictures

Get a piece of blueprint paper from your local carpenter or architect. Cut it in a dark place to the necessary size for mounting the flowers or grasses you have pressed. Wrap the pieces carefully away from all light until just ready to use them. It is well to explain why these precautions must be taken. The paper is sensitized to sunlight by a chemical wash.

Use only very feathery grasses, ferns, or delicately edged flowers. Have pieces of glass the same size or larger than the blueprint paper.

[1]Used by special permission, from *Handy II*. Copyright 1934. By Lynn Rohrbough, Delaware, Ohio.

Arrange the pressed grass or flower on the blueprint paper resting on a piece of cardboard or some other firm surface. Place a piece of glass over it. Hold in the direct sunlight till the paper turns gray or very dark blue (about two minutes in strong summer sunlight). Wash in water until the water is clear. Unless you are very careful to use plenty of water some of the chemical will remain on the paper and spoil the blueprint. You will probably need to change the water several times. Dry between blotters with a weight on top.

Directions for Making Spatterwork Pictures

Equipment needed: wire screening cut the size desired, bottle of India ink, an old toothbrush, drawing paper and pressed flowers and leaves. Old newspapers and a smock or two will complete the necessary equipment.

Place the pressed leaf on a clean piece of drawing paper; over this place the wire netting. Dip the brush in the ink and brush lightly over the wire netting until the background of the leaf is covered with the fine spatter of the ink. Remove wire and leaf and the picture will be complete. This activity is best suited to older children as it takes some skill in learning how to make the background even. Any color of ink may be used, but India ink gives a lovely effect something like steel engravings.

Directions for Making Carbon Prints

Equipment needed: drawing paper, leaf, sheet of carbon paper, old newspapers and a hot iron. Place the leaf on old newspaper taking care that the vein side is up. Over the leaf or leaves, for several impressions may be made at once if they are small leaves, place the carbon paper. Go over this with a moderately hot iron. Remove carbon from the leaf. Place the side of the leaf which has been carbonized down on the clean drawing paper, cover with old newspaper and press with a hot iron. Remove newspaper and the leaf and you will have a charming picture of the leaf with all its delicate tracings.

How to Plan a Treasure Hunt Hike

The committee should go to the woods or park fifteen or twenty minutes ahead of the rest to make the trail. If you are to have twenty-five or thirty making the hike, plan three or four trails so that there will be small groups on each trail. Leave directions at a center place for each group following a trail, as Group 1—Under a stone by the steps of the church, find a note telling where to go. The note thus found might read: Go to the end of the street and take first path into the woods until you come to a stump, there find next directions. Second note might be something like this: If the tree on the right of the path is a white pine, go fifty paces over the hill; if it is hemlock, bear right until you find a clump of common wood fern. (If the tree in question was white pine leave a note by the clump of ferns, saying, The last tree was a white pine. Go back and find the trail.)

Directions for Prints and Spatterwork by Marion C. Armstrong in "Unit on Exploring the Out-of-Doors" in *The Elementary Magazine,* August, 1934.—Used by permission.

Directions for Making and Operating Marionettes

The marionettes may be similar to rag dolls. Use white muslin, cut the main part of the body the size of the person it is to represent. Make it larger for an older person, smaller for a child. The legs, arms and head must all be cut on the scale chosen. Stuff the parts solidly with cotton, using rather heavy pebbles as weights in the feet, hands and lower corners of the body. The arms and legs may be stuffed from the feet and hands up to the knees and elbows. Sew two parallel rows of stitches about a half-inch apart, then continue stuffing until all but a half-inch has been filled. Leaving this part empty makes another "joint" at the point where the legs and arms are joined to the body. This process of joints makes it possible to have the marionettes walk, and use their arms from the elbows as well as from the shoulder.

The heads may be of orange or a deep pink Japanese crepe. This material enables one, when stuffing, to moisten the cloth at the nose and chin and thus stretch these parts into shape. The eyebrows, nostrils, eyes, and mouths may be made with embroidery cotton. The hair is made of yarn. Other, and perhaps more impressive, heads may be made. These methods may be found in almost any book on marionettes. The plaster-of-Paris cast method is very effective, but takes a great deal of time.

The costumes are, of course, made according to the part one wishes the puppet to play.

Strings, preferably fishline string, because it doesn't tangle easily, are connected to a wooden propeller for each marionette. The strings run from the knees, hands, both sides of the head and the center of the back. The propellers may be made from cigar boxes. A stronger wood is preferable, if it can be obtained.

As a stage two movable screens arranged with openings at the back and front, forming a roomy space in the center may be used. Cover the upper part of the front opening with a large piece of pasteboard covered with folds of crepe paper to represent the upper curtain and at the same time to hide the heads of the manipulators. A movable curtain may be made of the same materials, only tacked to a long stick which rests on two pegs driven into the front edges of the screens. When the performance is ready, this curtain can be removed. At the end of an act or scene the curtain can be replaced.

The scenery must cover the rear opening high enough to hide the lower parts of the bodies of the manipulators—the upper curtains on the front opening hiding the upper parts of their bodies. The marionettes are worked by leaning over the tops of the scenery. The strings of the marionettes will permit them to do this.

All the scenery should be made by the children. Crêpe paper and paste may be used rather than paint. Large pieces of cardboard can form the backs of our scenery. The children will want to write and direct the play.

This material on marionettes is adapted from an article in *The Guide* (October, 1933), "Why the Chimes Rang."

GAMES

Adam Had Seven Sons (A German Game)

In Germany the children form a circle with one in the middle and all sing:

"Adam had seven sons,
Seven sons had Adam.
They ate not.
They drank not.
All do as I do,
As I do."

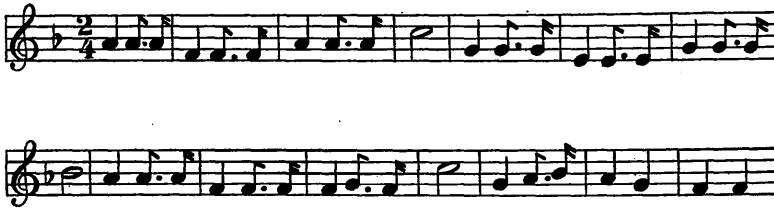
As they sing, "All do as I do," they watch the one in the middle and all do just as he does. Sometimes he is a frog hopping about or a rooster flapping his wings and crowing. Sometimes he is a stork standing on one leg. Then he quickly changes and is a long-eared donkey, and the others must all be long-eared donkeys, too. Any child who does not immediately follow the leader must then be the one to stand in the middle.

Tiger Trap (Another Game from China)

One child is the tiger and one the kid. The others stand in two lines facing each other, with a wide space between the two lines. The kid stands at one end and bleats, "Ma-a-a, Ma-Ma." Then the tiger comes in at the other end. The children form a trap by taking hold of hands. They must keep hold of each other's hands and try to keep him in while the kid runs about outside, bleating as hard as he can. If the kid can run around the circle from five to ten times (depending on the size of the circle) before the tiger catches him, he can be the kid again and choose a new tiger—the old tiger going back to the circle. If the tiger escapes from the trap and catches the kid, the kid goes back to the circle, and the tiger becomes the kid and chooses a new tiger.

(The first four games are taken from *Through the Gateway,* Florence B. Boeckel, National Council for Prevention of War.) Used by permission, The Macmillan Co.

Skip to My Lou



1. Flies in the sugar bowl, shoo, fly, shoo;
   Flies in the sugar bowl, shoo, fly, shoo;
   Flies in the sugar bowl, shoo, fly, shoo;
   Skip to my Lou, my darling.

Chorus

Skip, skip, skip to my Lou;
Skip, skip, skip to my Lou;
Skip, skip, skip to my Lou;
Skip to my Lou, my darling.

2. Little red wagon, painted blue—
3. Needle in the haystack, two by two—
4. Hurry up slow-poke, do oh, do—
5. Had a little cart and a pony too—
6. If you don't have a necktie, a shoestring'll do—
7. Kitten in the haymow, mew, mew, mew—
8. Rat's in the cream crock, skim him through—

Single circle of partners, facing in. The girl is at her partner's right. An extra player (two or three in a large circle) is without a partner, inside the circle. All sing, and clap in time to a verse started by the player in the center, who steals someone's partner and skips entirely around the circle back to her place. Player left without a partner immediately steals another, etc.

Adapted from "Kit" 24, National Recreation Association. Used by special permission. Copyright, Lynn Rohrbough, Delaware, Ohio.

Pebble (a Greek Game)

All the children stand in line holding their hands out with the palms together. The leader passes down the line and pretends to drop the pebble into each player's hands. At last he does drop it. The child who has the pebble must then run to some chosen point and back, in order to return the pebble to the leader. The other children chase him and the one who catches him before he returns the pebble becomes the next leader. If he succeeds in returning the pebble, he is the next leader.

Water Sprite (Played by Chinese Children)

The children form in two lines facing each other. The wide space between is the river. One child is the water sprite and, standing in the middle of the stream, beckons to a child to cross the stream. That child will then beckon to someone on the other side to change places with him. As they run across the stream the water sprite tries to catch one of them. The one who is caught must be the water sprite.

Learning Names

Children arrange themselves in a circle and tell their names. One child is chosen to start the game. He touches a child on the shoulder and then walks around the outside of the circle in the direction he chooses. The child who is touched begins to walk in the opposite direction. When the children meet, each child speaks to the other, using the wording on which the group has agreed, such as, "Good morning, Mary." Then very quickly both children run in the same direction in which each is headed and the one reaching the vacant place first is safe. The other child proceeds as before.

Adapted from a game in *Learning to Know God Better,* Elizabeth McE. Shields, Onward Press, Richmond, Va.

Crows and Cranes

The players form in two straight lines facing each other and about three feet apart. One line is called "The Crows," and the other, "The Cranes." The leader stands at one end of the double lines. The leader starts the game by saying, "Cr-r-rows!" or, "Cr-r-ranes!" The members of the side possessing the name called

then race to the wall, or some other safety line, and the other line runs after them. Those caught join the opposite side. The longer the leader holds the words, the greater is the suspense and amusement. This game can be played indefinitely.

Beast, Bird, or Fish

The group is seated in a circle with one player in the center. This player says, "Beast, Bird, or Fish," and then repeats one word, for instance, "Beast, Bird, or Fish—Bird!" and points to another player. This player must name some variety of bird before the first player counts to ten. If he cannot do this, or if he repeats a name already used, he changes places with the center player.

Exchanging Help

All but one player sit in a circle, each player being named for a community helper, as "plumber," "farmer," "carpenter," and so forth. One player is in the center, without a seat. The players try to exchange seats through an imaginary change of help. The baker may say: "I want a quart of milk. I will give a loaf of bread." The milkman, or the farmer may answer, "I will exchange milk for bread." Then they try to change seats without the one in the center getting either of their places. If this happens, the one left without a seat is in the center, and the one taking his place also takes his name.

(The above three games are taken from *A Trail of Everyday Living,* Nellie V. Burgess, The Westminster Press.)

Large Lantern—Little Lantern

(Japanese words, *Okii Chochin,* "Large Lantern"; *Chiisai Chochin,* "Little Lantern.")

Players gather in a circle, a leader in the center. When the leader, forming a small lantern with his hands, says, "Large Lantern," the players must form a large lantern with their hands. When the leader, forming a large lantern with his hands, says, "Little Lantern," the players must form a small lantern. Leader thus gives one command and executes another. Players must obey the command only. The player who makes the first mistake is "It."

Jan Kem Pon (Pronounced "John Kem Poe")

Jan Kem Pon decides who's "It." Players form a circle. One player is in the center. He says, "Jan Kem Pon," making a downward stroke with the fist on the first two words. On the third word, "Pon," the players do one of the three following: retain fist, show the palm, or extend the first two fingers of the hand forming scissors. Paper wraps stone, scissors cut paper, stone breaks scissors. Their opponent is the one to their left. The losers leave the circle. Examples: Suppose one player forms fist and opponent shows his palm. Fist is stone and palm is paper. Paper can wrap stone, therefore paper wins. Suppose one forms scissors and the other stone. Stone can break scissors, therefore stone wins.

Who's Who

Players form circle, with one player in center, blindfolded. Players circle around several times, thus changing positions. When the center player says "Stop!" players stand still, while he points at one of the players, asking him to imitate an animal. The circle player guesses the player by his voice. When he guesses correctly, the player guessed goes into the center and the game is begun again.

Winding the Ball

Players form two lines, each player having a piece of string of uniform length. The first player in each line has a ball. At a given signal the first player in each line begins to wind the string on the ball, handing it on to the player at his right as he finishes his winding. The side that finishes the winding first, wins.

(The above five games are taken from *Japanese Games*, prepared by the Department of Missionary Education, Reformed Church in the United States.)

Stories

THE CITY BEAUTIFUL

Less than a hundred years ago, out in the West, there began to be built a great city. At first it was but a huddle of small frame houses set down by the side of a great lake. There were no mountains near, nor even hills, but the broad prairie stretched away to the north, the west, and the south like a mighty ocean. It was bitter cold in winter and burning hot in summer, but often during the hottest days a cool, refreshing breeze from the lake helped to make life bearable.

Out of the prairie came first, to the small village, Indians, huge, stalking, grave warriors, in moccasins and blankets, to smoke the pipe of peace with the white man. One of the Indian chiefs gave his name to the new village. By and by out of the prairie came hunters and trappers, bringing skins and furs of the wild animals they had caught. Then came ranchers and cattlemen, bringing their hogs and cattle to market, until the village began to be a real town. Its low frame houses spread out over more and more ground. A railroad was built and by means of this railroad and boats that sailed on the great lake, the people were able to exchange their furs and their beef and pork for other things they needed.

So they grew and prospered until one night, so the story goes, an old woman lighted her lantern and went out into her shed to milk her cow. The cow was in a bad temper. Perhaps the flies annoyed her. Anyway she gave a vicious kick and over went the old woman's lantern. The oil in the lantern ran out over the hay and the flame set fire to it. Soon the shed was blazing high. The old woman ran out and cried, "Fire! Fire!" Men came running with pails of water. The fire engines came puffing and shrieking. People ran frantically here and there trying to save their own homes. But the fire spread and spread. Soon the old woman's house and shed were gone and all the houses and stores near by were blazing.

What became of the cow? Why, I imagine she broke loose and ran out to the prairie and lived happy ever after, but maybe she

couldn't get away and was burned up, for almost the whole of the place was destroyed by fire. The people were homeless and penniless but not discouraged.

This all happened in the year 1871, only a little more than fifty years ago, and today there stands in the place of that small town a great city, proud and rich.

Now you would think that when the people had a chance to rebuild their city they would have tried to make it more beautiful, but that was not true. They were in such a hurry to build that they did not stop to plan carefully. Along the stately water front they crowded ugly business houses and a railroad whose engines snorted and breathed heavy, sooty smoke. The streets were narrow and winding, and a huge elevated electric line was built right through the heart of the place, making a terrific noise. The mud was deep and black. The soft-coal smoke soon made even new houses look dingy. Down in the heart of the city there came to live immigrants from foreign countries who were crowded together in cheap, ugly houses. Sometimes the wind carried the smells from the great stockyards to help make life miserable. The city was wonderful, but it was not beautiful. Many people realized this and were sorry it was true, but felt they could do nothing about it. One poet writing about the city called it "Hog-butcher of the world." Of course they didn't like to be called such an ugly name, so they determined to make an effort to be beautiful.

Out on the lake front there had stood for some time a great art museum, the only lovely thing in sight. They determined to give it a lovely setting. They tore down all the ugly, crowding houses and built a boulevard and set broad grassy lawns running down to the water's edge. Sailing in from the lake one sees the art museum set in these surroundings and exclaims, "Why, the city is beautiful!" Up in the northern part of the city is a great park full of trees and flowers and fountains and statuary where the children play, and people, tired of the noise and dirt, come to rest and be quiet.

But it is not only in parks and boulevards and lakes that the city is growing beautiful. It has given to the world men and women who think beauty and express it in various ways. In the park is a

statue of Abraham Lincoln, designed and executed by the great sculptor St. Gaudens. Lorado Taft, another great sculptor, lives and works in the city. A poet, Eugene Field, found beautiful things to write about here. A great merchant, Marshall Field, built a store and stocked it with all the loveliest and richest things made in the world. A merchant also may help to make his city beautiful.

I cannot begin to tell of half the people whose minds and hearts are busy building up beauty for their city, but I must tell you about one woman. This woman was gifted, beautiful and rich. She could have lived anywhere and enjoyed every fine thing, but she chose to give her time, her wealth, even herself to poor people who came to the city to live. She lives among them and opens her house to them. She tries to teach them how to live in cleanliness and beauty, even though they may be poor and friendless in a foreign land. This woman's name is Jane Addams.—Taken from *The Golden Rule City,* Edna May Bonser. Used by permission, The Pilgrim Press.

HOW THE WORLD HAS GROWN BOTH BIGGER AND SMALLER FOR EVERY MAN

No one knows just when or how or where men and women began to live on the earth, but we believe that at first little groups of people—only one family or perhaps two or three—wandered around by themselves, living in trees or caves, having a hard time protecting themselves against the rain and storms, and each man and his wife hunting for their own and their children's food. In those days every man's world was the valleys or the hills as far as he could see. The rest of the earth stretched far, far away, but he knew nothing of it and could not reach it, for the only way that he could travel was by walking. When he came to a river, unless it were narrow enough and quiet enough for him to swim, he could not cross it.

Later on, for one reason or another, some of these little groups of men began to live together in what we call tribes. There were things that they could do together that they had not been able to do alone. For instance, they could handle larger rocks and logs and build better shelters, and throw the trunks of trees over streams to walk across. They must have added their ideas together, too.

Perhaps one man found a stone with a sharp edge that was good for cutting, and another, seeing him use it, thought a little further, and got a stick and fastened it on for a handle. Or one man carrying home an animal from the hunt, felt the warmth of the fur, and took the skin for a cloak; and another, perhaps, thought of fastening it together with a thorn. So putting their ideas together—two heads, as you have often heard, are better than one—they found new and better ways to live.

The people of one tribe, when they quarreled, took their quarrel to the leader of the tribe, and he decided it, for much fighting among its members would have made the tribe weak. But different tribes often did fight, perhaps because they feared each other, or because they wanted the same land. Gradually, though, tribes joined together as the families had done, because their leaders thought it would make them stronger, or because one was conquered by the other, or for protection against some other very strong tribe; then, instead of fighting each other, the people in the two tribes lived and worked together. Each one learned new things from the other. With more people to do the work they were able to decide it, so that some men did one kind and some another, and each man had more time to think and to invent new things. Rivers no longer stopped them, for, with many hands and minds to help, they could build rafts or canoes or bridges, and they learned to raise food and store it so that they were not at the mercy of the rainy seasons and the dry seasons, or of summer and winter. But the world for these men was still not much bigger than the land that they could walk or travel across on the backs of animals, and the great rich earth stretched away far beyond their reach.

As men grew still wiser and learned more about how to live, and how to work together, they built cities and made roads. The tribes that lived near formed nations around these cities and kept the peace in order that they might work together and make their nation strong. So instead of there being peace just within the little tribe, there came to be peace in all the land of a great nation. They invented sailboats, too, and some of the bravest men sailed out into the seas, and found that the earth was very big and that there were many dif-

ferent lands. But even as they realized that the earth was bigger than they had known it, it became for each man smaller, for now a man could learn about many distant parts of it, and could travel long distances over it—that is, far-away lands were brought within his reach.

You already know of Columbus and some day you will hear the stories of other great explorers, who found out how big the earth is: the Norseman, Eric the Red; Marco Polo and Vespucci, both from Italy; Vasco da Gama of Portugal, and Balboa of Spain, who was the first man from Europe to see the Pacific Ocean. Finally another sailor of Portugal, Magellan, sailed around the earth. This was a very great event. More than anything else, it helped every man to realize that, although he knew best and loved best and could help most one city and one country, yet he lived not just in one city or country, but on the earth; that is, that the whole earth was really his home.

From this time on we have been steadily making the earth both bigger and smaller for every man. Bigger, because now he knows how much lies beyond that part that he can see from where he lives, and smaller because it has all been brought within his reach. He can send a message around it in a few moments, and he can travel around it in a few weeks. Nations can send things back and forth and each one can help the others to live comfortably and happily, for people who have lived in different parts of the earth, some where it is warm, some where it is cold, some where there are mountains and forests, and some where there are fertile plains, have learned to make different things and to live in different ways and each one knows how to do something that the others do not.

Even the men who have helped to bring the whole earth within every man's reach came from different countries. Gutenberg, who invented modern printing so that we could know the thoughts of men far away from us, was a German. Watt, who invented the steam engine, was an Englishman. Fulton, who invented the steamboat, Morse and Davenport, who invented the telegraph and electric motor, and Bell, who invented the telephone, were Americans. Marconi, who discovered the wireless telegraph and the radio, was an

Italian. There are many other great discoverers of whom you will hear, and you see how men from each nation have learned something that has made life easier or happier for all the others.

No river stops us now, for instance, when we wish to go beyond it. If there is some reason for not building a bridge across it, by having many men work together, we dig a tunnel under it. We no longer have to depend on the winds to take us over the seas, for we have found out how to build motors that will drive our boats across, and before long we shall be crossing even more swiftly through the air.

We can do these things—do so much more than the first men could—because all that the men and women who have lived before us have found out how to do comes to us as a gift from them. We begin where they left off and push ahead as far as we can. When you eat your dinner today think back to the first bowls that men made out of mud or clay and baked in their little camp fires out of doors. What a lot men have learned since then in order to make the plates and cups and saucers that you use every day! And yet the time that men have been living on the earth is very short compared with the time that the earth has been existing, so, although we have learned a great deal, it is certain that there are many things we still can find out how to do.

You can see that it is quite different living on the earth now that we have made it big by exploring all parts of it, and small by bringing all parts of it within our reach, so that one country sends us food and another clothes and another tools to work with, from what it was when each man had to get everything for himself in the one little part of the earth that he could walk over.

In this new kind of world in which many different kinds of people are all living close together and depending on each other, we cannot live as we used to, each man for himself, or each tribe, or each nation, for itself. We must find new ways to live, and so, although there may be no new lands to explore, we can still be discoverers in new ways to live.

Taken from *Through the Gateway,* Florence B. Boeckel, National Council for Prevention of War. Used by permission, The Macmillan Co.

JOHN POTENZA

John Potenza was very frightened. He had been listening to his father talking with some of the men who worked in the same factory. They had been speaking of one of their number who had just died. "I'll be the next," said John's father. John had looked up startled but the other man did not contradict him. They had seen one after another of their members drop out of the match factory, sick and poisoned from working with the phosphorus used in making matches. They knew that John's father was already marked with the beginning of the terrible phossy jaw which comes from phosphorus poisoning.

"They tell me there is a way to make matches without using the poisonous stuff," said one, "but the Diamond Match Company has that patented and so we can't use it in our factory."

"I've heard," said another, "that the government has begun to notice how many people are dying at the match factories and is trying to pass a law stopping them from making this kind of matches."

"That means our factory would have to close, there would be no work, and we would soon be starving," said John's father.

The other men looked sober; they would far rather go on risking their lives working with the poisonous phosphorus than have their children hungry and cold.

As the days went on John was very much troubled, for his teacher told him that it was really true that President Taft, for this was when he was President, and the men at Washington were making a law forbidding matches to be made with phosphorus. John didn't know whether to be glad or sorry. His father was sick and the doctor said he would not live long if he went back to the match factory to work, and there was no other work to be had. Soon their money would be gone and there would be nothing to eat. John's brother, Tony, must leave school and go to work, his mother said. She had cried when she said it, for though Tony was big and strong she knew if he went into the factory it would not be long before the poison would take him, too.

One morning when John started to school he met his teacher. As soon as she saw him she began waving a paper. "Good news!"

she called. "The law forbidding matches to be made the dangerous way is passed, but that is not all. The Diamond Match Company has said that they will give up their patent and that means that all the match factories can go on making matches, but in a safe way." John was so happy he wanted to cry.

"Have I time to go home and tell Mother?" he said, and as the teacher said, "Yes," he ran down the street.

That night some of the men who had heard about it, too, came to see John's father. Everybody laughed and talked at once, they were so happy.

"Those men in the Diamond Match Company are good Americans," said John's father. "They think more of people being well and happy than they do of money."

Taken from *The Good American Vacation Lessons,* Frances W. Danielson and Wilhelmina Stooker. Used by permission, The Pilgrim Press.

COAL

The Unsung Heroism of a Workaday World

Minnie lived in a little town in Pennsylvania—the oddest little village you ever saw. Every house was just like every other house. Each had the same number of windows across the front; each had the same little front porch and the same number of steps leading up to it; and each was painted the same color. You had to count down the street to be sure you got into your own house. Third from the end of the row! And another funny thing—the town had no name, like Nashville, or Philadelphia, or Denver, or anything like that. It just had a number. "Twenty-One" was the name. Of course people who were very correct said, "Mine No. 21," but imagine calling a whole town by the number of a mine!

The entrance to the mine was at the end of the street, and it was black with coal dust. Indeed coal dust was everywhere. But it wasn't as dirty as a coke town. Oh, a coke town, when the coke ovens are going, is the dirtiest town in all the world. There's the smoke from the ovens that gets into your eyes and down your throat.

But there's a beauty, too, about a coke town that a coal town doesn't have. The ovens are all leaping mouths of flame, like queer beasts gaping at you—no, not gaping—say, licking at you with live, red tongues.

All this Minnie thought on her way home from school. As a matter of fact Minnie should not have been reflecting on any such thing, because she was in disgrace.

"Minnie," the teacher said, "did you bring in the name of your hero?"

And Minnie said, "No'm. I forgot."

You see, every child was to bring in a little story of someone she considered a hero, such as George Washington, Abraham Lincoln, Florence Nightingale. But Minnie had forgotten.

"Maybe if I keep you in after school you'll remember tomorrow."

"Maybe," said Minnie, but not with conviction.

"Ooooooh," went the mine whistle just after school was out. That meant something. That always meant something. Minnie made a furtive movement toward the window.

"Minnie, sit still now. It's another quarter of an hour before you can go."

So Minnie sat still and twiddled her thumbs and thought desperately of where she could find a hero by tomorrow.

But now she was free.

She would bang her books in the front door—third house from the end—then she would hurry along the street to the mine entrance and see what was up.

Minnie liked excitement. She hopped, skipped, jumped at the thought. Life was pretty good after all.

She hopped, skipped, and jumped up the three steps to her own house, opened the door, banged her books on the table, and stopped dead still. It was her granny who made her stop. Her granny had her apron over her head, and that was very odd.

"Why, Granny!"

But Granny only moaned a little. It frightened Minnie.

"Where's Mother?" she demanded.

Granny took her apron down from over her head and snapped at Minnie.

"Where do you think she is? Where would she be but at the mine? Oh, the mine—the mine—and nobody ever thinks of the women who watch their men going in and never knowing whether they'll be coming out again."

Now Minnie was frightened more than ever.

"What's the matter?" she asked.

"Oh, you poor baby, you poor baby," went on Granny, but Minnie heard no more. With a wild howl she fled from the house and down toward the mine entrance.

The whole town was there—babies and women and men.

"Jim's holding it up. It won't crash through. Jim's holding it up." Jim was Minnie's father, but what was he holding up?

"Where's my mother? Where's my mother?" shrieked Minnie, but no one paid any attention to her. There were too many anxious ones waiting at the entrance, and their ears were strained for other cries than the cries of children.

"Don't worry! We'll be gettin' them out."

The men sounded reassuring but the women paid no attention to them, and Minnie, realizing that it was no time for crying, set about finding out the trouble as quickly as she could.

A broken roof in one of the chambers of the mine was caving in. Men would be held in there unless rescuers came. Meantime, Jim, Minnie's father, was holding up the roof while the men were crawling out, one by one—slow and tedious and wearying. One false move meant that maybe some other thing would come toppling in or falling through and they would all stay there until the light of day was merely a memory—and then the memory of it snuffed out.

Minnie was a child of coal. She knew these things. So she waited still. Her father, big and strong with great arms and a great back—and suddenly she began to cry.

"Here—take that kid away!" "Take her away!" "Who is it?" "Jim's kid!" "Poor kid."

And Minnie found herself being taken away, even though she kicked and fought and screamed.

It was a long night.

Minnie slept at a neighbor's house, and even though the room was exactly like the room at home there was an awful strangeness about it. And she heard voices moving around and shadows passed on the walls, and through her sleep she knew she was crying herself, but she didn't know why. But when she finally woke up it was day.

Barefooted she crept down the stairs and into the familiar strange kitchen. The neighbor and his wife sat there, and there was a tiredness about the man as though he didn't really know what he was eating or that he was eating at all.

"Is my father—?" asked Minnie with dignity. She would not break down.

"Fine as a fiddle," said the neighbor man, but he couldn't keep up his light talk long.

"Jim's a father to be proud of," he said. "And you can be proud of this night. There he stuck—holding up that beam with his two good arms while men not so good as him got to safety."

Minnie's cheeks glowed and her heart raced in her little, thin chest.

"And then they got him out. And he was not hurt a bit—just tired, that's all—and achey."

"I'll go," said Minnie, turning to dash upstairs. She would put on her dress and go home to see her father—her strong, brave father.

"Here, not so fast!" the man caught Minnie by the arm as she passed him. "You get yourself washed and dressed and get a snack of breakfast here before you go to school. Your father needs his rest and he doesn't want a pack of kids around."

"I guess that's so," Minnie admitted reluctantly.

They were all in school—quite as if nothing had happened. Hollow eyed were the children and still excited, but every one in his place. Minnie carried her head high. Everyone was praising the doings in the mine—the doings of Jim.

"Minnie," said the teacher, "have you got your hero today?"

A silence settled on the class. Hero? What time had Minnie to be thinking of heroes? And then she nodded.

"Yes," she said, and her back was straight and the red high in her cheeks. "Yes, it's Jim Atkins!"

And for a moment there hung over the schoolroom the glow of the unsung heroism of the workaday world.

From *Our World at Work,* Dorothy F. McConnell.

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LIFE OF KAGAWA

Toyohika Kagawa is a Japanese. His father died when he was very young and a wealthy uncle adopted him. He went to the regular Japanese schools until he was nine and then was sent to a Buddhist temple. After a few years in this school he went to high school. There he joined the English Bible class of a certain Doctor Myers.

While Kagawa was in high school his brother did a dishonest business deed. This brought the family to financial ruin. Kagawa was heartbroken, not because they had lost their wealth, but because his brother had done wrong. Doctor Myers understood how badly the boy felt. So one evening when there was a beautiful sunset, he took Kagawa for a walk. While they were walking and watching the sunset, Doctor Myers told Kagawa about the Christian religion. He talked to him about the beautiful life of Christ and about the comfort and power which come to Christians through prayer. Kagawa began to understand God better. He began to feel the presence of the Spirit of God in his heart. Until this time he had not enjoyed nature because he thought the rocks and hills and trees were full of evil spirits. Now he understood that God is everywhere in nature and has made all things. Kagawa said, "I discovered my Father in heaven, who is also in myself." As you would suppose, from that time, Kagawa began to find happiness in being a Christian.

He had many difficult experiences, however. His uncle wanted him to study law. Kagawa felt called to be a minister. So he entered a theological seminary. His uncle was displeased and disinherited him. He was penniless and ill with what was thought to be tuberculosis. He spent a year in a fishing village trying to get strong

physically. He became friends with the people in the village and learned how hard they had to work to make a living. This gave him sympathy for poor working people. When he came back to the city he went to the slums to live. He went about doing good. Others learned from his life how to be followers of Jesus. "I served as a Good Samaritan, but they knew I was a Christian. Many of my friends learned what Christianity is like through this service."

Then Kagawa came to the United States and studied at Princeton for a while. But when he returned to Japan he again lived in the slums. He met a woman there who was also caring for the sick and needy and they were married.

Kagawa spent many hours studying the reasons why the people in the slums were so poor. He wrote books so that people could help remove those causes. He helped people form organizations so that they could work together and help themselves. He wrote books to help people to understand the Christian religion.

Kagawa believes, as Jesus did, that there are two great commandments: one to love God; the other, to love thy neighbor as thyself. So he lives what he calls a life of love. While his home was in the slums, he had only one suit of clothes. Whenever anyone gave him other clothing he gave it away to someone who had less than he. Do you remember that Amos preached to the people that God wanted them first to be just to each other? God wanted the rich to allow the poor a fair chance to make a living. He wanted the rate of taxes to be fair. He wanted everyone to have a good home, and not some beautiful homes with every comfort and others just tents or poorly built houses. Kagawa believes as Amos did. To him, following God means being just and fair to one's neighbors.

He believes something else that Jesus taught. That is that force or fighting is not necessary. The people to whom he preached were very rough. He has been beaten and threatened with swords and pistols. But he does not fight. He says that the people are his enemies because they don't understand him. Kagawa says, "To forgive those who come against us, that is ideal. Christ did just that." Kagawa thinks that nations should keep peace, too. He has been imprisoned because he does not believe in war. He says that nations who are at war do not have time to grow.

At first Kagawa's government distrusted him and had the police watch everything he did. Now they have learned to trust him. When they are studying conditions among working people, they consult him because he has made such a thorough study of working people. Once when there was a terrible earthquake in Japan, the government asked Kagawa to direct relief work. He has been a member of the government Unemployment Commission.

Used by permission Lola Hazelwood. Taken from *The Elementary Magazine,* February, 1934.

A PICK-AND-SHOVEL POET

Pascal d'Anglo, fifteen years old, was a water-boy for a pick-and-shovel gang building roads in New York State. His home had been in Italy. His birthplace was in the lovely valley where the great poet of antiquity, Ovid, was born, and, who knows, that fact may have had something to do with the future that was coming to Pascal.

Now, for the time being, his home was in a little smoky wooden shack, beside big piles of gravel, quite far away from Italy.

At night when the smoke from the men's cooking was filling the shack and the boy Pascal was waiting for his own pot of soup to get hot, he sometimes sat on the two boards that were his bunk, dreaming. He would recall the great mountains at home in Italy, the picturesque slopes with wild roses beside cool springs, the old ruined castle on the heights where flocks of pigeons always roosted. He would think of the sheep and lambs and the goats which he had herded for the family, and he would remember with great affection the little house in that valley, and the father and mother and brother with whom he had lived there.

He loved Italy. Now he had come to America with his father and a group of friends, and his devotion to his new home, to America, was very deep, too. He wanted to be a good American.

However, he did not have much time to think about that, or to dream about his old home, for the days were very busy. He was helping in a big job of road building. The present task was to dig a road through a hill. Ten hours a day the gang worked. Trucks

were driven up, which the workers quickly filled with the sand and earth they had dug or the rock they had blasted away.

The job was the beginning of the years Pascal spent working on highways and railroads in many different states, from Maryland to Illinois, in the North and in the South. He started as water-boy but before long he was given a pick and a shovel, too, and then his work was digging, always digging, new road beds, or spreading sand on gravel on the nearly finished roads, or levelling bumpy places in old ones.

All Pascal's gang worked from early morning till late evening, building roads where none had been or making poor ones better. Sometimes they could find no work anywhere and then they would live on their small savings while they went about looking for a livelihood. The members of the gang came to care for each other as if they were members of one family. They planned, in this new country where everything and everyone was strange to them, to stay together, and they tried desperately to work out the plan, to find work at the same jobs.

Hard labor all day long and rest times in tumble-down shanties or in box cars sometimes so broken down that they did not protect from the rain—that does not sound like a very interesting life for a young man. There was entertainment and some excitement in Pascal's days, however. It came out of a small, half-torn Webster's dictionary which he had bought secondhand for a quarter.

He used it to teach himself the English language, and he made quite a game out of doing that. In fact, he memorized the dictionary, page after page, writing the new words he learned in chalk on the mouldy walls of the box car he lived in, or on the railroad ties along the road he was helping to build.

Soon he could give definitions for very many words which the people about him, who were born in America and had gone to American schools, did not know. His friends would feel triumphant all day if they succeeded in giving him one word for which he could not tell the definition.

One day they thought they had the best of him. They brought five high-school boys to confront Pascal, Pascal who had hardly any

schooling. He knew only two of the five words the boys gave him and they were therefore proclaimed the victors.

Then Pascal gave the high-school boys two words they did not know, added ten others, and two more for good measure, words like troglodyte, sebaceous, asininity, phlebotomy. They could not give the definitions of any of them, so the triumph was Pascal's, after all, and the high-school boys and Pascal parted, much pleased with each other and as admiring friends.

Pascal learned of public libraries and went to borrow many books. He felt very grateful to all librarians, for they were always kind and thoughtful and patient although his English was broken and his clothes were dirty and worn.

He was eager to learn the English language so that he might be able to express himself as an American, but that was not the only reason for his interest. He felt that most people did not understand laborers' lives, did not know what it is like to be a pick-and-shovel man. They could not appreciate the endless labor and hardship that has gone into the building of the many highways and railroads. He wanted to do something to help people be less ignorant and more thoughtful.

Pascal believed he had the ability to become a writer and he decided that somehow he was going to be one. An accident happened in a coal dump. A laborer was killed. Pascal wanted to be able to write so well that people would not only know about the accident but would also feel how sad it was, would really feel how bad it was to care more about saving money than about making working places safe for working people.

A man sat grief-stricken at night before the shanty. The boss had told him he had grown too slow with pick and shovel, that he was too old now to work for him and need not come any more. Now there was no job and no money to live on. He had worked hard all his years but he had never earned enough to be able to save anything for old age. Pascal wanted to be able to write so that comfortable people might know how it felt to have no money for times of sickness and no money for old age. Perhaps then they would help change.

And Pascal was a poet at heart who saw much beauty in the world. He had a great desire to be able to tell of the gladness in

his soul when he had seen a bush of acacia in bloom beside a workingman's shanty.

He dreamed and dreamed and wished and wished he might be a writer and worked toward that end in his free time. One day he decided he had done enough of wishing, and of putting only odd moments of time on his ambition. Now he would set about being a writer in earnest, give all the hours of the day and evening to it.

He acted quickly, before his plan might seem too daring and he might change his mind. He went to his friend Saverio. "Saverio," he announced, "I am going to leave this place. I am going to live in the city and write poetry."

"Pascal," Saverio answered, "you will starve." "All right," said Pascal, "Then I shall. I'm starving anyway; I'd rather starve pursuing the great gift of poetry." The next day he left the box car and the ditches and tracks.

One of the first poems he wrote in the city began, "We who were born through the love of God must die through the hatred of Man." When it was finished, and a number of others he had long been thinking about had been written, he tried to sell them, but in vain. The editors always sent them back to him. Presently his money gave out. He took a job in a shipyard to earn his bread and butter. But he was restless. He felt he was meant to be a poet and that he must be one.

Because the rent was very low, he engaged in Brooklyn for a home an old shed room that had once been a chicken coop and wood shack. Stale bread and the cheapest, almost rotten bananas, of which he bought twenty-five for a nickel, he chose for his food, so that he might live as long as possible on the very little money he had. All day he spent writing, writing, and reading in the public library, working to be able to tell what he had to say.

When he had written a number of poems that truly expressed his feelings and thoughts, he began to trudge from one magazine office to the next, trying to sell them. Always he was told by the editors that they had all the poetry they wanted. But he did not give up trying to publish what he had written.

His overcoat was wrinkled and worn from years of use as a coat by day and bed cover by night. And his suit could not remember that it had ever been new. He became so poor that he had not even bananas and stale bread left, and his shed was so cold and damp that it seemed worse than outdoors. He almost despaired, but not quite. "There must be some way, there must be some way," he said to himself.

One day Pascal read about a poetry contest. He sent some poems to the editor, who read what Pascal had written. Pascal's long practice was showing. The editor became excited, very much excited, as anyone does who loves good writing, when he discovers something very good.

"These poems are beautiful," the editor said, "very beautiful indeed. They feel like a fresh breeze blowing through this office, among all the stale things that try to be poetry and cannot be that." And he printed them in his magazine.

Of course Pascal was as happy as could be. His poems were so well liked by the people who read the magazine that all at once Pascal found himself a noted person. Other magazines wanted more poems and people wanted stories about his life. His picture with pick and shovel appeared in the papers, labelled the "pick-and-shovel poet," and he received letters of appreciation from all over America. People wanted to tell him how greatly they admired a boy who had not permitted poverty, or lack of schooling or ignorance of the language to prevent him from learning to express what he had to say.

All this recognition gave Pascal much pleasure, but most dear to his heart were the tributes of his fellow-workers, the toilers in ditches and mines and factories, who rejoiced that at last one of their number had learned to tell their feelings and longings to the world outside.

When some day the lot of the laborers and their families will be more free from grinding care, Pascal d'Angelo will have thanks for his perseverance, for he will have the right to feel that he had a share in helping the world to understand the laborer's life.

Taken from *Greatness Passing By,* Hulda Niebuhr. Charles Scribner's Sons. Used by permission.

THE LIVING CHRIST

Years and years ago there lived in the city of Copenhagen in Denmark a young man whom all the world was to honor, Bertel Thorwaldsen. There in his humble home he learned to shape the clay, to cut the marble, and to make simple, beautiful statues.

After a time he felt that he must go and study under the great sculptors who were to be found in the countries south of Denmark, so he left home and friends to go to Italy, and for twenty-three years he lived and worked there.

But the call of the homeland was very strong, and when he heard that statues were to be made for the church which he loved, he left Italy and came back to his old home. The great blocks of marble were brought to him, and as the days went by they grew into wonderful statues, thirteen of them, statues of the Christ and his twelve disciples. When they were finished and placed in the Church of the Frauenkirche in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

From far and near the people came to see them. All were beautiful, but it was the statue of Christ which claimed most of the admiration. Pure and white the statue stood, showing the living Christ with his hands held out to all who came. Some stood long before it; some seemed to gather great comfort and to go away from it cheered and helped; and some knelt in prayer for forgiveness and strength.

One day there came to the church a group of people who had been searching Europe for the great and beautiful. Church after church had been visited; one museum after another had been studied till finally they had come to the little country of Denmark to see the greatest of the Thorwaldsen statues. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle he seemed! How loving his face! How tender his whole attitude! So, as they gazed silently at the statue, no one noticed the little old lady who helped to keep the church clean, standing, also, at the foot of the statue. No one thought that to her the statue meant even more than it did to them. She was only the person who brushed away the dust.

But that little lady loved the beautiful Christ and she wanted others to know him as she knew him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said, "When you stand there you cannot see how beautiful the Christ is. You must not only look into his face, but you must look into his eyes. And that you can only do from your knees."

So the little old lady and the young girl knelt together on the floor of the dimly lighted church. And as they saw the wondrous beauty of the statue, there came into their hearts a new appreciation of the living Christ.

—From *Stories for Special Days in the Church School,* Margaret W. Eggleston, Harper and Brothers, Publishers. Used by permission.

NO CHURCH IN TOWN

Ralph was fairly jumping in his excitement. He had just learned that, on account of some work on a big engineering project, his father, who was a mining engineer, would be obliged to spend a long time in Wyoming and was going to take the family with him.

"That's great, Mother! When are we going?" he exclaimed.

"Before very long," replied his mother, "but I am not so sure that we shall like it as well as you think. It is pretty wild out there, and we shall have to get along without many things that you have been used to."

"Oh, I don't care," said Ralph. "Will we camp out? And will there be any Indians? Do you suppose I can have a pony and learn to ride like the cowboys?"

"No, I hope we won't have to camp out for two years," said his mother with a smile. "I doubt if you would care for that, either, after the first month or two. I don't know just what it will be like. The worst of it is, I understand there is no church or Sunday school there."

"Oh, well," began Ralph, and then stopped. He was going to say that it might be rather jolly not to have to go to church or Sunday school. But his mother looked so troubled about it that he decided to

keep his thoughts to himself. He told the other boys about it, though, and they rather envied him the freedom he was to have.

About a month later the Bates family—father and mother, Ralph and his little sister Annette—landed in the town where they were to live. It was not exactly a beautiful spot. The houses were more like shacks than homes, the streets were dusty when they were not muddy, and there was a general air of desolation about the place. They had reached the town by driving twenty miles from the nearest railroad station, and they were hot and tired. Only Ralph's eagerness to see if there were any Indians and cowboys riding about kept him from being blue.

"I'm afraid you will begin to wish I had left you and the children at home," said Mr. Bates to his wife as they entered the little cottage where they were to live.

"Not much," said his wife, bravely. "Do you think I would want you to live here alone for two years? We'll get along all right."

Ralph could hardly wait to wash up and explore. As he stepped out of the door he saw the mountains looming up before him and wondered if there were wild beasts there.

"Hello, tenderfoot! Where'd you come from?" Ralph looked around at the speaker, one of three boys, all of them larger than himself and not exactly pleasant looking, either.

However, he answered civilly and told where he had lived. To his surprise the boys burst into laughter. He didn't see the joke, but felt very sure they were laughing at him. He decided to go back into the house, and as he did so he heard one of them remark, "We'll have some fun with that guy."

Ralph was no molly-coddle, but a genuine boy, full of fun and a good sport. He had been used to making friends and expected to do it here. But as the days passed he found himself perplexed by the conditions. So far he had not found a boy whom he really liked. Practically all of them swore as naturally as they breathed. Most of them smoked cigarettes and chewed tobacco, and "shooting" craps was a common amusement. Somehow Ralph didn't want to fit into this sort of program, and still he was growing lonesome.

About a week after their arrival he came into the house to find Annette crying in her mother's arms. "What's the matter?" asked Ralph.

"One of those boys put a beetle down my back—pulled my hair and—it hurt," sobbed Annette.

"The coward!" exclaimed Ralph, hotly. "The great, big coward! To pick on a little girl! I'll—" but then he stopped again. Ralph was no coward, but he was no fool either, and he knew that he could do nothing against that crowd. So he ended with, "I'll get Father to fix that crowd," instead of vowing vengeance against them himself, as he had started to do.

Father was quite as angry as Ralph, but he said, rather sadly: "We'll have to do something, but I'll take a little time to think it over. Those boys would be all right if there were some decent influence in town, and something better for them to do besides loafing and gambling." A few nights after that the whole family was awakened by shouts and yells outside. There were curses—then two or three shots—and then the disturbance quieted down. The next morning they learned that two men had got into a drunken quarrel which had ended in the murder of one of them. Mrs. Bates went over to see his widow to learn what she might do to help. She found the woman moaning and sobbing, while her three children stood around helplessly, too young to understand what it was all about, but knowing only that something terrible had happened.

"Oh, I wish we had never come here!" said the poor woman to Mrs. Bates. "We lived in Kansas where things were decent. There was a church there, and the children could go to Sunday school, and Tom never drank like that before we came here. But there isn't any church here now, and nothing to do that's decent."

Ralph heard his mother telling his father about it that evening. The next morning after his father had gone to work, Ralph said to his mother, "I guess this idea of living in a town where there isn't any church or Sunday school isn't so much after all. I rather thought it would be fun, but I don't like it."

"No, Ralph, neither does your father nor I. We talked it over last night after you had gone to bed. Your father is going to write to

the Home Missionary Society today to see if they can't send someone to start a Sunday school here, and perhaps after a while they will have a real church.

"That's great!" said Ralph again. "I hope they will."

Taken from *Learning to Live,* by Marion O. Hawthorne. The Abingdon Press. Used by permission, Council of Women for Home Missions and Missionary Education Movement.

THE KING'S HERO

A long time ago, in a far-away country, there was always one citizen who was known as King's Hero. He was chosen every twenty-five years by the king. He received a great deal of money, and he had the high honor of being known all that time as the King's Hero.

Now, as the years went on, there were many men who were King's Heroes. There was Gaspar, who fought the invaders and threw them out of the country, killing many of them; there was Ethelbert, who stood his ground with a little company against a hostile army more than twice as large; there was Gaston, who, when the enemy cut the bridge on which they had crossed a chasm, spurred his horse and jumped him over it and bade his men follow, and then overtook the enemy and captured and killed most of them. Each of these valiant fighters, and many others, had the honor of being called King's Hero.

And now Gaston's time of being King's Hero was just about over, and people were wondering what would be done. It was time to make another award, but there were many who said that no award would be made; because in all this period of twenty-five years there had been no war.

"And, of course," they said, "you can't have a hero if you don't have a war."

It was the only time since the award had first been given and a King's Hero had first been named, that there had been no war in twenty-five years.

In the little village of Beldy, far up among the mountains, a small group of humble folk were gathered one night about the well where many of them drew their water. They were talking about the award.

"Of course, no one will be King's Hero this year," said one. "There are no heroes when there are no fighters, and there are no fighters when there are no wars. Anybody can see that."

"I wonder," said an old man, "whether the king will make an award as soon as a new hero appears, or whether he will wait another twenty-five years before he names anybody. And will Gaston still be King's Hero until another is named, or will he stop holding the honor now, when his twenty-five years is up?"

While they were thus talking around the well, Anton, the doctor, drove up on his horse. He was tired and dusty and hot, for he had ridden a long way. He drew water for his horse from the well; he drank, himself.

"I heard strange news today, my friends," he said when he had drunk. "You will not believe that it is true; I cannot really believe it myself."

"What is it? Tell us!" demanded the people eagerly, crowding about him. They all loved Anton, the good doctor. He was known throughout the village and all up and down the pass.

"Yonder, in Votaw," began Anton, "I met a man who said that he had it on good authority that the award will be made, and a new King's Hero will be named this year, as usual."

"No!" "I don't believe it!" "Not this year!" "But there has been no war, and heroes are fighters." The people shouted their objections all at once.

When the exclamations and the buzzing had ceased a bit, the good doctor put out his hand to quiet the people.

"But that isn't all," he said; and they crowded about him again and listened silently and eagerly. "This man said that the award would be made within a few days—and that it would be made in our village!"

"False!" "Impossible!" "Never." "The man did but talk; he laughed at you!" Again the good people all spoke at once.

Anton only smiled and listened to their buzzing and exclamations. When they were quiet he spoke again.

"I have only told you what I heard. I do not ask you to believe it. I do not believe it myself. But it is what I heard. Good-night."

As he picked up his horse's bridle, one of the men stepped out from the group and spoke to him.

"Was it far you rode today?" he asked.

"Yes; far and high—to the hut of Alphonse, near the top. His child was sick."

"He must have paid you well for going so far. You have returned spent and dusty and weary."

"The man is poor. I could not take his gold."

"What? Thirty kilometers of hard and steep riding; and you work for no pay?"

A strange, happy look came into the good doctor's face.

"No," he said. "Not for pay. The child will get well."

And he swung into his saddle and rode away.

The report of which the good doctor had told the villagers around the well proved to be true. The king was coming to their village to make the award and name the hero. There came a day when a rider galloped into the town to say that he would soon be there.

Quickly the people were assembled in the square. Great was their excitement. Strong was their suspense. What would the king do? What would he say? And who would get the award to be named King's Hero?

Trumpets blew. The king was coming. He rode in a fine coach drawn by eight black horses with gorgeous purple plumes waving on their heads. He stepped out of the coach and took his place in the seat of honor that the villagers had built for him.

"Fetch me Anton, the doctor," was his first command.

A cry was raised among the people. "Anton!" "Anton!" But no one answered. It was told the king that he was not there.

"What? Not here when his king came?" And the king seemed much displeased.

Finally they found a man who said he had seen Anton riding away from the village, down the pass, shortly before the king came. The king at once dispatched one of his outriders to go after him and

bring him back. Then he sat and waited in silence, while the people, hushed and awed, looked on in wonder.

Soon the sound of galloping horses was heard, and the king's outrider came back, followed by Anton on his humble brown horse. The good doctor was presented before the king, who eyed him sternly.

"You were not here when I came," he said. "You knew I was coming."

"Yes. I saw your advance rider and heard what he said."

"Then why were you not here to welcome your king?"

"A peasant sent for me. He had been hurt by a falling rock in a landslide. I had to go to him."

"What!" exclaimed the king. "You went away to a mean peasant instead of staying to see your king? What kind of loyalty is that?"

"That man was hurt," said Anton simply.

"I suppose you took a rich fee for your pains," said the king, with a sneer. "Show me the gold you got."

Anton looked the king in the eye.

"The man was poor," he said. "I could not take his gold."

All this time the people had stood and waited in wonder. They were not here for this. They wanted to know who would be named King's Hero, and they wanted the king to name him soon.

And then a strange thing happened. The king turned from Anton and faced the people. His whole manner changed. His face warmed and brightened, and his voice sounded friendly and kind as he began to speak.

"My loyal subjects," he said. "You have thought that this year no award would be made, and no one would be named King's Hero. For twenty-five years there has been no war in my kingdom, and, please God, for twenty-five years there shall be none. And you have thought that when there was no war there could be no heroes. You have been wrong; for heroes live at all times. For many months my men have been looking for them; and they have found many—quiet heroes of peace. But the one who is adjudged the noblest of them all lives in your village. You have wondered who he is; you wonder now; but need wonder no longer, for he stands before you."

The people stood wide-eyed and amazed. There was no one standing before them but the king and Anton, the man whom he had just rebuked. But the king went on. "I say he stands before you. Anton, good doctor, come forward and stand forth! Here is he who receives the award this year. He has never served in a war. He has never fought in a battle. He has never killed a man —but he has saved a great many. You know how he goes into your homes and brings comfort and healing to your sick. You know how he rides far up and down the pass, over treacherous paths and dangerous ways, by night as well as by day, in sun and storm, whenever he is needed. Even now when his king came to his village he was away on an errand of mercy, rightly putting the need of an injured peasant before the act of homage to his sovereign. Here, my people, is my man! Villagers, behold the King's Hero, and yours!"

By Harold W. Gaylord. From *Pilgrim Elementary Teacher,* November, 1933. The Pilgrim Press.

THE STORY OF MAYTA

"What is your name?" asked the principal.

The swarthy Indian lad did not look up. "Mayta," he said.

"Boys have to pay something when they come to school here. Have you any money?"

"I earned this myself," he replied, holding out his hand in which lay five Bolivian dollars. "If that is not enough I can work."

"But this is not a school for Indian boys," objected the principal once more.

"I will work," repeated Mayta stolidly.

"We do need someone to help in the kitchen, but we cannot take you into the school with those clothes," and he looked at Mayta's bare legs and bright pincho.

"I have these," replied the boy undisturbed, and he unrolled a bundle containing long trousers, a short jacket and vest.

"Well, well," laughed the teacher. "I see you mean business, Mayta, and such a persistent boy ought to have a chance."

When the principal hurried into the assembly room a few moments later, there, on a back seat, sat Mayta, in his best suit. His eyes

were fixed on the floor, and although the boys all about him were nudging one another and whispering, he did not look up. Mr. Green frowned. How were his comfortable Spanish boys going to receive an Indian schoolmate who worked for his board?

In the class work Mayta did as well as the other boys. But in the schoolyard came the test.

"Peon," the boys said contemptuously. "A boy who works!"

"Slavery," called someone tauntingly after him.

"He does not answer. Let's call him Dummy," cried Fernando.

"Hello, Dummy," they all shouted. Mayta ground his teeth but never looked up. "There will come a time," he whispered fiercely.

The days passed. One day Mayta lingered in the schoolyard. The boys were practicing with a football for a game called soccer which was to be played between the two teams. Suddenly the ball came spinning toward him and fell at his feet. Without thinking, he clasped his hands behind him and gave the ball a kick which sent it sailing like a bird across the yard.

"Say, you can play, can't you?" said Fernando. "Will you play with my team? You know the rules—never to touch the ball with your hands."

Mayta looked at the ground; then his love for the game got the better of his resentment. "Yes, I will play," he said shortly.

Mayta's team fought valiantly although the other team was better matched. The score was even when Mayta's opportunity came and he sent the ball in one clean kick straight from the center, across the field and over the goal. Fernando's team went wild with delight. They yelled themselves hoarse. Mayta glanced proudly at Mr. Green, his face for once boyish and smiling.

The second game was close but the other side won in spite of Mayta's quickness.

"Now for the rubber," called Fernando. "We'll beat even if we have a scrub team."

"Don't crow till you've won," yelled the other side.

Both teams were excited and the game was a desperate one.

"Two minutes more," called Mr. Green, and then the ball came slowly toward Mayta. He tried to kick, but instantly there was a

tangle of boys over the ball, each trying to find it and drag it out with his foot. Suddenly the ball rose clear and clean and shot over Fernando's goal.

"You cheated, Mayta," cried a boy. "No boy could have kicked the ball in such a mess. You used your hands."

"I didn't touch the ball," replied Mayta.

"You did," said another. "You were the first boy up. I saw you standing there.

"We play fair in this school," said Fernando. "We don't want any cheats here, do we, Senor Green?"

"Did you use your hands, Mayta?" asked Mr. Green slowly.

"No, Senor Green," answered Mayta.

"Somebody fouled," answered Mr. Green. "I hardly care to know who did, I'm so disappointed. I thought every boy here knew the motto of our playground, 'To tell the truth and play fair' and had taken it as his own." He walked sadly into the schoolroom.

The boys broke into groups and talked angrily. "Cheat," said one as Mayta passed.

Mayta looked for Fernando, the boy he had seen draw out the ball with his hands and send it over the goal. But he was not in sight. "The coward," he said under his breath. He wandered miserably away. What was the use of trying to get an education so he could teach his people? He was outside the school grounds when he caught sight of Fernando climbing a tree. "Now we are alone I'll fight it out with him," he said.

"Coward," called Mayta.

Fernando turned so suddenly he crashed to the ground.

He did not get up. Mayta tried to leave him. "I cannot go," he said and went back to try to rouse him and then lifted him on his back and carried him to the schoolroom. "He fell," he said in answer to Mr. Green's question and then slunk away to his room. "What's the use?" he said; "they think I'm a cheat."

"Mayta, Mayta." It was Senor Green's voice and Mayta went in where the doctor was just leaving a white-bandaged Fernando.

"Senor Green," said Fernando. "I want to tell you it was I who fouled today. I wanted my team to win so much. It was not

Mayta. But then I could not rest. I fell from a tree and Mayta brought me home."

"I wished to leave him, Senor," cried Mayta. "I did not wish to carry him back, Senor. But, somehow, I had to."

"He is the best player in our school," murmured Fernando, sleepily.

Taken from *The Good American Vacation Lessons,* by Frances W. Danielson and Wilhelmina Stooker. The Pilgrim Press. Used by permission.

GIOVANNI, THE WHITE WING

Giovanni was an Italian boy who had lived in America only a short time. When he and his mother and father, his dear sister Fimomina and the chubby baby brother Beppo had come on the big, big boat, they had been sure that in America they would be very happy, for they would find a nice little farm and all day they would play and work in the gardens, and everything would be lovely.

But the father found work at last with men who were laying a railroad track, and the family had to rent a few dark rooms on the fourth floor of a tall dark tenement house in New York.

One day Giovanni came bounding up the stairs after school, and into the room where his mother and sister were sewing, sewing as fast as they could, to make more money for the family's food. Beppo was fretting in one corner, but they had no time to play with him, though they talked cheerfully to him as their hands worked with the needle.

"How I wish I could take the baby out," said his mother. "All day he frets for fresh air, and I have no time."

"When summer comes, Mother, I can take him out every day," said Giovanni. "Before it is time to carry papers, I will take him into the street and play with him."

"Ah, but the street is so dirty that he will get something that will make him sick," complained his mother. "How I wish for the pretty grass we had in the old home. No, the baby will have to play on the fire escape."

Giovanni went out thoughtfully and ran down the block to where he always got his papers to sell. As he went, he looked about him

at the street. It certainly was no place to take a baby, for everywhere there were banana skins and cigarette stubs and dirty papers.

He joined the boys who were waiting for papers. While they waited, they ran about trying to find something that would be fun to do. There was no place to play and nothing to do. So they began teasing the old man at the corner who sat at a little stand and sold pencils, candy, and other things. They pretended they were going to steal some of his wares, until he was frantic with worry.

Then they jumped on an ice wagon to pick up the little pieces of ice, until the driver drove them off with his whip. Then Manuel thought of a new bit of fun. "Let's upset all the garbage cans in the street," he cried. Giovanni hesitated, but the others were off. Down the street they ran, turning every can on its side and laughing to see the orange skins, eggshells, and rotten potatoes rolling to the street.

"Say, they don't know much, or they wouldn't do that," said a disgusted voice beside Giovanni. He turned to see another Italian boy standing beside him.

"Who are you?" he asked.

"I am Mickey from over on the next street, and you ought to see our street. The kids over there have joined the junior white wings, and we have a street to be proud of. These kids don't know that they're making people get sick and maybe die when they make a street like this."

"What's a white wing, and how did you learn all that?" asked Giovanni in surprise.

"Come on over with me and see my street and I will tell you," said Mickey. The next street was as clean as could be, and Mickey explained proudly: "The white wings are the men that clean streets, and the head man over them called a lot of boys to his office and made them junior white wings. We made a pledge to keep the streets clean, and he gave us each a badge. We have meetings downtown, and he shows us movies of other cities and of the best streets in New York. He teaches us how to make the city better, and each of us is to help other boys keep the street clean. I am captain of

this street, and believe me, I make the boys work with me to keep it clean. Why don't you go to a meeting and get a badge and teach the boys on your street?"

Giovanni was interested. "I will go with you," he said. And to himself he whispered, "The street will be clean enough for my Beppo to play."

Two weeks later, Giovanni was picking up an overturned garbage can. A shining badge was on his coat, but a little frown was on his forehead. "I wonder if they will ever learn," he thought. "They do not like clean streets." Just then a crowd of boys came running. Manuel was leading them. They pulled the garbage can from Giovanni's hands and threw it in the street. Then with a shout of glee they ran down the street. In a moment, Giovanni heard a crash of glass. He looked up just in time to see the last boy disappearing around the corner, and an angry woman rushing to the door of a house where the front window had a large hole.

As he stood watching, a policeman came up and put his hand on Giovanni's shoulder. "So you are one of the boys who have been making all the trouble in this street!" he said.

"No, sir, I did not do this," said Giovanni.

"Who did?" asked the man. Giovanni did not answer at once.

"Come with me, and we will look further into it," said the man, taking Giovanni by the shoulder, and together they rounded the corner. In a few minutes, the gang of boys crept back from their place of hiding, and gathered in the street.

"Where do you suppose he is? Did they take him to jail?" asked one boy. "Sure, they will put him in jail," said Manuel uncomfortably. Just then Giovanni's mother came out on the fire escape and called him, but no one answered. She looked anxiously up and down the street, and turned back into the house.

The boys were silent a minute. "Maybe they'll keep him in jail all night," suggested another boy uneasily. Manuel looked up and down the street. "He is white. He wanted to have a clean street, and we wouldn't let him. Let's clean it up for him."

The boys scattered. Every can was picked up. The papers were captured and put together. The orange peels and eggshells and rot-

ting potatoes were scooped into the cans. In a few minutes, the street was as clean as the next one, and much cleaner than it had ever been before.

Just as they came together again, two people came round the corner. One was Giovanni, and the other was a man in uniform. They paused when they saw the crowd before them. For a moment the boys said nothing; then Manuel stepped up. "He didn't break the glass, sir."

"Didn't he?" asked the policeman.

"I did," said Manuel, bravely.

The man smiled. "Shake hands, my boy. It takes a real man to own up." The two shook hands, and Manuel said, "We will help him now." The man looked at Giovanni. His eyes were traveling the length of the street, and were shining with pride as he looked again at Manuel and the others.

"It will be the very best street in the district," he said. "On it the babies can play and be well and the junior white wings will be their protectors."

The Good American Vacation Lessons, Frances W. Danielson and Wilhelmina Stooker. The Pilgrim Press.

HENRI, BOY EXPLORER

Little Henri lived with his grandmother and grandfather in a little cottage of the countryside of France. There were no neighbors for miles around. Mossy ferns and marshes with their irridescent pools made a wild solitary setting for the cottage. The barnyard, lambs, pigs, geese, and chickens were Henri's playmates.

After he had supped from his wooden bowl and spoon, Granny told Henri stories of dragons and wolves. Henri loved these stories.

In the daytime he liked best to watch the insects in the garden. No fairies could have more wonderful wings. Once he heard soft music in the bushes at nightfall. It could not be a bird. He must discover. Cautiously he reached his hands into the bushes. The singer stopped. But when his song started again, quickly Henri grabbed. It was a kind of a grasshopper, and so Henri learned that the grasshopper sings.

After he went back to his father's house so that he might go to school, Henri learned his alphabet from a gay-colored print with pictures of animals for each letter of the alphabet. Peeping out from the favorite window of his home, Henri could see the village church in the square where the fountain played. Beyond all the houses, up the steep narrow paths of the hills, people sometimes went with sure-footed mules to gather firewood. Oak trees bowed and tossed in the storm winds of these rocky slopes. Henri called these trees his friends, and was distressed by their terrific gestures and happy when they stood motionless under a fair sky. He would go to them some day and comfort them.

The day he was sent to the hillside pond to take the twenty-four downy ducklings for their first swim, he found a new world to explore. While the ducklings rummaged with delight in the muddy stream, Henri was observing the activities of the pond. Little creatures swam here and there. Beautiful shells rested in the bottom of the pond, and most curious of all were the soot-colored knots like strands of old yarn sticking out of the mud. One slipped through his fingers, back into the water. Out came a tiny black globule with a flat tail. Now he knew—it was a tadpole, and the knots of yarn were eggs. A beetle of glorious blue he captured and put in an empty snail shell plugged with a leaf. He would add it to his pocketful of treasures. But the boy who came home with bulging pockets was sent to the ash heap to throw away "the trash"—heavenly beetle, glistening stones, and all. He was heartbroken, of course, but he kept on exploring. Nothing could stop him.

He liked to fling himself down on a carpet of moss beside a brook to watch the red-necktied minnows rinsing their mouths. A leaf dropping suddenly in the brook would send the whole troop to shelter. Trudging on over the moss he spied what he thought to be an egg. It proved to be a mushroom. Then began a hunt to find those different in structure. Ah! what a treat it was to find an army of them camped around a rotten stump. Some were bell-shaped; others like umbrellas; while the delicate fissures and funnels were marvelously wrought. Most wonderful of all was a round one with

a little hole in the top. Prodding it with his finger, a whiff of smoke came out the chimney hole. It was a puff ball.

The wind blew strong on the day he braced his legs for the climb up the steep mountain path to see his friends, the trees. Fragrant brackens grew along the path. A bird flew out from under the eaves of the rocks, and Henri bent over the nest to see the blue eggs. The anxious mother bird did not need to fear. At the top of the hill Henri, boy explorer, overpowered with happiness, munched his apple with his back resting against the stout oak tree. He felt as if he had explored the edge of the world.

By Marion C. Armstrong, taken from *The Elementary Magazine,* August, 1934. Used by permission.

THE WHITTLER OF CREMONA

It was sundown and Maytime, and Cremona was gay in the wealth of green and gold weather. Revelers in fantastic attire went laughing along the promenades, for it was the last day of Carnival Week, and grave men and women had been transformed into merry-eyed maskers. Instead of a solemn clerk in office or shop there was a jolly shepherd, or perhaps a dryad, while money lenders, who on other days looked stern and forbidding, frisked about as goats or clowns or apes. Yes, it was gay in Cremona, for it was May and carnival time, and they came but once a year.

Down in a narrow, alley-like street that crept, zigzag fashion, toward the Duomo, three boys were standing in the shadows. They wore no masks, not even a brow shield to show that they had any part in the merriment that was general on the boulevards, and the shabbiness of their clothing told that they were of Cremona's poor. Perhaps they had crept from the bright-robed throng because of their somber attire; perhaps just to talk over a question that seemed important, for two of them were in earnest conversation, while the third stood quietly by, whittling at a pine stick. He was younger than the others, with a sensitive face, and big, expressive eyes that were brown and velvety, and his companions called him Tonio.

"But I tell you, Salvator, every minute lost now is like throwing gold away. People are generous at carnival time, and we can get

twenty lira tonight as easily as one when the fun is over, for a merry heart makes an open hand."

"Perhaps you are right, Gulio, and I will go. Shall we start now?" His brother nodded. "Yes, to the piazza, in front of the Duomo, where a crowd is always passing. You sing, and I will play. Do you want to go too, Tonio?"

Antonio looked up from the stick that was beginning to take the semblance of a dagger under his knife, and turned his velvet eyes full on Gulio.

"Yes, I'd like to be with you, even if I cannot sing."

The brothers laughed.

"You certainly cannot sing," Gulio remarked. "You can do nothing but whittle which is a pity, for that never turns a penny your way. But hurry. People are in their merriest mood now."

And laughing voices sounding from the street told that he was right.

Gulio picked up his violin, and, followed by Salvator and Antonio, led the way through the alley to a street that skirted the Po. Other Cremonese, both old and young, moved in the same direction, for all wanted to be where the fun was at its height, and that was in the great square in front of the Duomo. The brothers chatted as they went along, for the thought of the money the revelers would give had made them light of heart. But Antonio said little. Gulio's remark, that he could do nothing but whittle, was still in his mind, and while he knew it to be true, it made him sad. He loved music, yet could have no part in making it, for he did not own a violin, and when he tried to sing his voice squeaked so that the boys laughed. It was hard to be just a whittler when his companions could play and sing well.

Soon they were in front of the great cathedral, where a throng continually moved by, the brilliancy of the masks and dominos seeming to vie with the hues nature had spread across the sky. For the sun had dropped like a ball of flame on the broad Lombardian plains beyond the city, and masses of purple and maroon clouds were piled along the horizon. Now and then a sail fluttered like a white-winged bird as a pleasure bark moved up and down the river, and gold-

emblazoned standards and rich caparisons on the horses and carriages of great lords added color to the scene. There is a saying that all nature is glad when Cremona makes merry, and the glowing beauty of the evening seemed to prove it true.

Without losing a minute Gulio took his violin from its case, and tuning it with skillful fingers, began the prelude of a Lombardian folk song. Salvator's voice was sweet and lutelike, and as he sang to his brother's accompaniment, several stopped to listen, and dropped coins into the singer's outstretched hand when he finished.

Antonio kept on with his whittling until it was so dark he could not see to work. Then he sat on the cathedral steps and waited for the boys.

A man walked by. He wore neither mask nor domino, and seemed to care little about the gaiety. Seeing the musicians, he came close to where they stood.

"That is a pretty song, lad," he said as Salvator finished another ballad. "Would you sing it again to please a lonely man's fancy?"

He seemed to hear nothing but the music as the boy did as he asked, and stood with half-closed eyes listening to the fresh young voice that blended so sweetly with the soft violin accompaniment. Then handing Salvator a coin, he went on down the street without noticing Antonio, who still sat on the steps.

The boy held the coin up in the waning light and gave a cry.

"*Sacre giorno!* A gold piece! A gold piece for one song."

Gulio looked at him dubiously. But when he examined the coin, he too exclaimed: "Truly a gold piece! But he can well afford it. That is the great Amati."

Antonio came and looked at the money. He had seen very few gold pieces, and thought it wonderful that a man should give so much. Then, turning to Gulio, he asked, "Who is Amati, and why do you call him great?"

Salvator stared in amazement.

"You have not heard of Amati?" he asked.

But before he could answer Gulio interrupted: "Of course not. Antonio is just a whittler. He knows about knives and woods, but

little about music. Amati is a violin maker, the greatest in Italy, and very, very rich. Yet men say he cares for nothing in the world but his work."

The brothers were so happy over their good fortune that they were not willing to stay in the street any longer. They wanted to get home with the money, and Antonio had no desire to be there alone. It is jolly to watch a throng of merrymakers when one has companions, but not pleasant to be in the midst of gaiety in which one has no part. So he walked with them as far as the bridge across the Po, then went on to his own home and crept to bed. But he did not sleep, for his brain was afire with a thought that had just come into it. He could not sing. He could do nothing but whittle, and here in his own Cremona was a man who with knives and wood made wonderful violins.

Before dawn next day he was up, and eating a piece of bread, took some things he had made with his knife, and crept out of the house while his parents were still sleeping. Somewhere in the city the master violin maker dwelt, and he meant to find his home. It was not hard, for all Cremona knew of the great Amati, and while the matin bells were still ringing Antonio stood at his door.

The servant growled because he disturbed the house so early and scolded him away, so he waited in the street until he was sure it was time for work to begin, when again he rattled the heavy brass knocker. Again the man was about to drive him away, when the master, hearing the hireling's angry tones and the boy's pleading ones, came to the door.

"I have brought these things for you to see," Antonio answered. "I cut them out with my knife, and want to know if you think I can learn to make violins."

The great man smiled.

"What is your name, lad?"

"Antonio Stradivarius," came the eager reply.

"And why do you want to make violins?"

The boy's face was very earnest as he looked into the master's, and the velvet eyes seemed to grow darker as he spoke.

"Because I love music, and cannot make any. Salvator and Gulio can both sing and play. You heard them last night in the Piazza in front of the Duomo and gave them the gold piece. I love music as much as they, but my voice is squeaky. I can do nothing but whittle."

The master laid his hand on Antonio's shoulder.

"Come into the house and you shall try. The song in the heart is all that matters, for there are many ways of making music. Some play violins, some sing, some paint pictures, and some make statues, while others till the soil and make flowers bloom. Each sings a song, and helps to make music for the world. If you put your best into it, the song you sing with knives and wood will be just as noble as the one Salvator and Gulio sing with voice or violin."

So Antonio Stradivarius, a boy who could not sing, became a pupil of the great Amati. Day after day he toiled in the workshop. Day after day he hewed persistently and patiently until at last he had a violin. It was not done in a week, or a month, for the master taught him many lessons besides those in cutting and shaping and string placing, one of which was that a tiny bit well done each day is what means great achievement by and by. Sometimes he wanted to hurry and work less carefully than his teacher advised, but gradually he learned that patience is worth more than all things else to him who would excel, and when the instrument was finished he felt repaid for the long days of toil, for the master praised it, and that was a wonderful reward.

Years passed, and he worked on and on. His squeaky voice no longer troubled him, for although it had not improved, and Gulio and Salvator were both singers much loved in Cremona, he had learned that Amati's words were true, and that if there is a song in the heart there is always a way of singing it. So he put his best into his work, and his violins became known all over Italy. Musicians said their tone was marvelously sweet and mellow, and wondered how it could be. But to Antonio it seemed very simple, and he said it was just because he put so much love into the making.

At last Amati died and his pupil took his place as the master violin maker of Italy. Salvator and Gulio's voices had become squeaky, and people no longer cared to hear them, but still Antonio

kept steadily at his much-loved work, trying to make each violin better and more beautiful than the one before it.

That was over two hundred years ago, and now, at the mention of Cremona, men think not of the fair city beside the Po, whose stately Duomo still looks out over the fertile plains of Lombardy, but of the world's greatest violin maker, Antonio Stradivarius. There is no civilized land into which his instruments have not been taken, for musicians prize them more highly than any others, and refuse for them sums greater than any of which the boy Antonio had ever heard. To own a "Strad" is to be rich indeed, and one of the things of which Italy is proudest is that it was the land of Antonio Stradivarius. All of which goes to show that although one can do nothing but whittle, one may help to make music for the world if there is a song in one's heart, and a noble purpose and patience and persistence keep the hands at work.

From *Boyhood Stories of Famous Men,* by Katherine Dunlap Cather. Copyright. Used by permission of D. Appleton-Century Co., Publishers.

ONE SABBATH DAY

One Sabbath morning in Capernaum, when Jesus came into the synagogue and sat down among the people as was his custom, the ruler of the synagogue beckoned to him. He handed him the scroll, and asked Jesus to read the Scripture lesson, and to share his understanding of it with the congregation.

The Bible does not say what Jesus read on this morning, but it tells us that as he read his hearers felt in the familiar words a glory and a power and a challenge they had never known before. He was not reading as one merely fulfilling the law which said that the lesson must be read on the Sabbath morning. His reading showed that he was seeing great truth in these Scriptures, and that he was eager to talk with the people about it.

When he had finished Jesus handed the scroll to the attendant and began to speak. Perhaps he spoke, as he had done before, of God's plan that all people have liberty, that they might see what is good to do and gain the courage and the strength to do it as God's children.

"Now is the time for all this to come about," said Jesus, "the acceptable year of the Lord has come."

He spoke with power and authority. Words about liberty for the bruised and sight for the blind and release for the captives were not just beautiful words to Jesus, but they meant to him a great task he would stake his life to fulfill, a mission God had laid upon him as his Son; they told of the compassion for people that filled his own soul.

The listeners had followed his words with rapt attention. When Jesus finished they said to each other, "Is this Jesus of Nazareth, the son of Joseph the carpenter? He speaks with such grace and power and understanding and with so much authority!"

Among those who attended services that morning was a man who was not in his right mind. He was spoken of as a demoniac because it was believed, according to the explanation of those days, that a demon, an unclean spirit, was in him.

This man ran forward to Jesus. Excited by the interest and strong feeling in the group, he cried out with a loud voice, "Ah, what have I to do with thee, Jesus of Nazareth? I know thee, who thou art, the Holy One of God."

Jesus, seeing the man's great need, spoke to him very calmly, as to an unclean spirit, "Hold thy peace and be quiet and come out of him."

To everyone's astonishment the raving man grew instantly quiet, his face became calm and peaceful, and he was like other people.

Again the people said to each other, "Jesus speaks with so much power and authority—even the unclean spirits obey him."

When the meeting was over everyone went home very quietly, according to the law of the Sabbath. But they were thinking hard. There would be liberty for captives, sight for the blind, Jesus believed. And he did not mean just blindness of the eyes, and he was not thinking of iron chains. They would like to be with him more, they thought, and learn of him how this might come about, this clear sight and this liberty; they would like to gain strength from his presence, who was courageous and unafraid and wise, that they might know and do God's will.

The Bible story does not tell what they said and planned as they came home but the happenings of the evening help us imagine that.

One man, who could hardly wait to return to his family, we can hear saying to his wife as he came in the door, "Jesus of Nazareth spoke in the synagogue this morning. Everything people praise about him is true. There is power in him, and love, and courage, and mastery of life. He made the demoniac well. Tonight, as soon as the sun is down, I want to take our son to him. Perhaps Jesus can help him, too."

There was a man who had done a wrong he thought about so much day and night that he could not sleep. He was so unhappy that he thought life was not worth living any more. That man may have been saying to himself as he went along, "I will go after sundown to listen to Jesus again—he says God is a God of love—perhaps I will yet find peace for my soul and forgiveness."

All the Sabbath day the people stayed very quietly in their homes, but as soon as the sun was set they came forth.

They hastened to Simon Peter's home, where Jesus was visiting with Simon Peter and his family and friends. When Jesus heard voices outside speaking his name, he went out and saw great groups of people waiting for him, and more and more coming, all troubled about something. On many he laid his hands in healing. Others asked him questions and he counselled with them. He did not let anyone go away without some help, some comfort or confidence, or new understanding or strength.

The father could go home with his son, once troubled and sick, now joyous beside him. Jesus had noticed the man so greatly troubled about the wrong he had done, how sorry he was, and he talked with him. The man went away with new hope, thinking, "God is my father, he will yet give me a chance to live as his child, and I will."

Proud people who had come merely to look on, to be entertained, went away ashamed and humble. They had the feeling that the clear eyes of Jesus had seen them sinful as they were, and weak as they had not known themselves to be. All sensed the power and authority, the courage and love that were in him.

The people asked Jesus to stay with them all the time, but he said, "I must preach the good tidings of the Kingdom of God to the other cities also, for therefor was I sent."

Then he went into the desert, for he wanted time and quiet to think alone and to pray. The next morning he went out to meet his disciples, and they went with him as he taught and healed the people who were needing him.

—From *Greatness Passing By,* Hulda Niebuhr. Charles Scribner's Sons. Used by permission.

BOYHOOD OF MUSICIANS

The boyhood stories of some of our great composers tell us how they liked to imagine their own stories in music. Edward MacDowell liked to create his own selections instead of practicing his études and scales. Robert Schumann played games with the children. He would play a piece on the piano which he said described someone, and they were to guess who it was. Sometimes it would be the emperor, and sometimes it would be one of the children themselves. They usually could tell, by the kind of music he played, which he meant.

One day the great Chopin was playing for his master and a group of listeners. He created a melody which was so soft, as he told them the story, that he put his audience to sleep. He called his mother to show her what he had done. Then he played a piece which would wake them up. You can imagine what sort of music he created that time. His listeners were very much surprised.

Franz Schubert loved music from the time he was a very small boy. He had a playmate who was an apprentice in a piano factory. He so often begged to be taken along, that he was finally allowed to go. When it came time to go home he was nowhere to be found. At last they found him in the room where the pianos stood, practicing exercises. He soon taught himself a great many lessons. He liked to compose music to fit the poetry which he read.

Taken from *The Use of Leisure Time,* by Ada W. Smith. Used by permission of author and *The Elementary Magazine.*

EDWARD MACDOWELL

Edward MacDowell, one of our greatest American composers, was born in New York City, in 1861. He went to Paris to develop his piano playing and to study musical composition when he was fifteen years old, with his mother as a companion. During his twelve years' stay in Europe he won fame both as a player and as a composer. He later became the head of the Department of Music at Columbia University, New York. He died in New York City in 1908.

Like many poets, MacDowell saw beauty in everyday life; he was inspired by the incidents of everyday life and suggested them through his music. We are able to know something of his character through his music, too.

Do the Juniors know any of MacDowell's music? Use from "Woodland Sketches," two sketches, "To a Wild Rose" and "To a Water Lily." (These may be secured from Arthur P. Schmidt Co., 8 West 40th St., New York. If you do not have a good pianist, these numbers may be secured on Columbia record A-3159, price 75 cents.)

Write the title on the board with name of composer. What kind of a flower is a wild rose? (Small, simple, delicate.) What kind of music do you expect to hear? Play the selection. Let the group listen. Discuss the part that seems to be used most often, the little melody that runs all through. It is said that after MacDowell returned to America, he spent his summers in the open country of New England. While there someone gave him a little song melody that had been sung by the Brotheston Indians. This little tune is what he used as a basis for this tone picture, as simple as a wild rose, and named it for the flower. For example: What does a wild rose look like? It is very dainty, soft, and delicate. Listen to the music. It is very soft and delicate. Then the group might talk about the proper way to play the selection. Naturally one would not hit the keys hard in playing this piece on the piano, but would play it very lightly, as though he were listening or speaking to the dainty wild rose.

Play the sketch a second time. MacDowell wrote another sketch to the water lily. Have you ever seen water lilies? Where do they

grow? Listen to this selection and see of what it reminds you. (Play and discuss.) The rhythm of the first and last parts is like the quiet ripple of the waves. Then toward the middle it seems as though the water gets rougher and the lily rocks. Then the water seems to get quiet again and the lily floats gently in the pond. Let us listen again. What do these selections tell you about MacDowell?

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THE GRAY SAND RANCH

As far back as Peter could remember there was nothing much that grew on the other side of the dry river bed except fleas until the Japanese came. It was just sand, not clean shining sand but gray sand with occasionally a little cactus plant or a tumbleweed bush. Peter and his little brother used to catch horny toads there and that is how they knew about the fleas.

One early spring morning, the spring of the year when Peter was ten, some men came and put up a house on the sand. "Folks say," said Peter's father, "that some Japs have taken that place. Poor fellows! Nothing will grow there."

Soon after that a family moved in. Peter watched them from his side of the river—the side that was irrigated. It seemed to be a large family that spilled out of doors and all over the sand—digging and carrying water and planting things and putting up stakes. Everyone felt sorry that a person was so ignorant that he wouldn't know that nothing could be grown on that land. Finally Peter decided that he should go over and see what was what. Besides, he had never seen a Japanese close. Of course he would have to take his little brother. Peter did wish he had someone of his own age to play with. Not that he didn't care for his brother but after all Sam was so young that you had to be looking out for him all the time. Still he was better than no one.

"How about going over to see the Japs?" he put to Sam.

Sam said nothing. He usually left things to Peter.

"Maybe we could help them some," Peter added.

Sam was willing.

So the boys crossed the dry river bed and started toward the little house. They didn't start directly toward the house. They first acted as if they were looking for horny toads and were not really interested in the house at all. Once in a while they looked over their shoulders.

"Hey," said Peter suddenly, after one of these looks, "there's a boy coming after us."

"Maybe we'd better go home," said Sam. That was one trouble with Sam. He was always wanting to go home just as things grew interesting.

Peter paid no attention to this remark of Sam's but turned around and waited for the boy. He was a boy just about Peter's age and just about Peter's size and he was dressed just about like Peter. The only real differences were his eyes and his hair. They were quite different.

"Hello," he said.

"Hello," said Peter.

Sam said nothing.

"You're new here," Peter said.

"Yes," said the boy. "My father's going to have a truck farm here. We're going to live here."

"Here?" said Peter. "You can't grow nothing here. This ain't nothing but an old flea ranch. Say, nothing grows here but horny toads and tumble bushes."

The boy grinned.

"Thing'll grow here when my father gets through," he said.

Peter liked the boy. And anyway, maybe Japanese were different. Maybe his father could make things grow here. He couldn't tell.

He smiled back at the boy.

"What's your name?" he asked.

"Johnny. What's yours?"

"Peter. What grade you in?"

"Fifth."

"Fifth! Gee, that's fine! I'm in the fifth, too." Peter was very pleased.

"Say," he said finally, "let's be friends."

And it began as simply as that.

The Japanese family worked hard all that spring and all their children worked too but every minute that Johnny was free he spent with Peter. They went on the same bus to school and they were in the same room and people got to calling them "the twins." Sometimes Peter went over and helped at Flea Ranch, as everyone called it; and he knew how much work it was to carry water and dig ditches for the water and weed and hoe and put up stakes for climbing vegetables. But he liked to be with the friendly family. And after he had worked along with them, sometimes he would be invited in to eat with them, and he learned to sit on the floor and use chopsticks just as they did.

"It's good to have a different friend—like a Jap," he told his mother, " 'cause then you learn so many things that are new about other people."

His mother agreed because she liked Johnny, too. She liked the nice way he bobbed a bow every time he came to visit Peter and the smile on his face never came off.

Johnny liked to visit Peter as much as Peter liked to visit him. He liked to sit at a table and eat with a knife and fork and wipe his mouth on a napkin.

"It is good for our boy to have a friend like Peter," said his father. "He will learn American customs and we want him to make a good citizen in our adopted country."

"How about asking Johnny to go to Sunday school with you?" Peter's mother suggested. Johnny had heard of Sunday school, but had never been. On the day he first went with Peter, the Golden Text was, "My little children, love one another."

Peter smiled at Johnny and Johnny smiled at Peter.

"I like Sunday school," Johnny said. After that he went with Peter quite often.

So things went on. And as the Japanese family worked in their fields they turned shimmering green, and the people who had felt sorry for the ignorant foreigners were amazed that things could grow in such a place.

The second year other Japanese families came and took land next to the first family. But Johnny did not make as close friend with

any of the boys of the new families as he had with Peter, and Peter still considered Johnny his very best friend.

Now it happened that times grew bad. The prices dropped for truck produce but they didn't drop for other things. When neighbors met each other on the road and at the store they shook their heads. There were some families that couldn't pay their taxes, and even Peter's father went around with a very worried look on his face.

One day Peter's mother sent him to the store and while he waited for the storekeeper to do up his package he listened to the talk of the men who were standing around.

"One trouble is," said a big tall man, "that these Japs keep the prices down. Look at them. They can live on nothing. They don't eat as Christians do. All they need is rice. And they have their wives and children out in the fields all the time so they don't have to pay for labor. It makes you sick. We can't make money because a lot of foreigners come in and undersell us."

Peter's face grew very red but he had always been a brave boy and a loyal boy. He spoke up in a rush.

"Well," he said, "I'd like to know what Americans could have grown on Flea Ranch. I guess the Japs know more than most Americans about how to grow things."

"Well, well," said the big tall man. "What a fine patriot you are, my boy. You'd take bread out of your father's mouth to give it to some dirty heathen."

"They're not dirty," cried Peter, thinking of the clean little house of Johnny's mother, but the storekeeper gave Peter his package and told him he'd better run along home and let grown-up things alone.

After that Peter was called "Jap-lover" and he had many a fight at school. It was funny how even the boys at school wouldn't play with the Japanese now. But Peter and Johnny still stayed friends.

"I tell you," said Peter's father one night to his wife, "things are getting pretty serious for the Japanese. I think there is going to be a boycott."

"What is a boycott?" asked Peter.

"It's where people won't buy anything from the Japanese."

"But then they wouldn't have any money," said Peter.

"The men want to drive them out," said the father.

"But why?" said Peter. "They haven't done anything."

"They sell their things for less than we do. Then we can't sell ours."

Johnny's father tried to sell his things at the store but he found that no one would buy. He tried to sell his things at the next town but no one would buy. There were signs everywhere saying, "Buy American."

"But I am an American," said the Japanese. "I was born in Honolulu."

"American, with that yellow skin?" said the dealers.

Then the Japanese decided to sell for what the others asked but no one would buy from them then either, for they argued, "Now there is no advantage in buying from a Japanese. He doesn't even have lower prices."

So you see how it was. Just going from bad to worse and feeling running high and Peter all stirred up and Johnny all stirred up. The Japanese were asking why Johnny's father let him play with a boy of the bad Americans, and the others were asking Peter's father why he let him play with a dirty Jap.

One night Peter was coming home along the road late when he heard voices. He was not very popular because of his friendship with Johnny. He stood still in the road hoping the darkness would hide him.

"The only way we can get rid of these Japs is to make them go," said one voice.

"You're right," said the other. "Well, I've got the boys all ready."

"At the store then. Twenty minutes of twelve."

"Yes, one band will set fire to the houses. The other will fix the fields."

They passed on, discussing the plans.

It took Peter a minute to understand but when he did he ran home breathless to tell his father.

But there he had a surprise.

"Sure," his father said, "I know what the neighbors are going to do. You keep out of this, Peter. This isn't anything for boys to be mixed up in. When men are desperate they do things like this."

Peter crept out of the house and set out for the Flea Ranch. It was up to him to save his friends. He stammered out his story when he got to the little house and they looked at each other.

"Beat it," he kept urging. "They are going to do you harm. You'll have to get out."

It was before midnight when the last train left the town and all the Japanese families were aboard that train. Just as they were getting on, Peter came running to them.

"Johnny," he cried. Johnny stopped and looked around.

"Johnny," he said, "it's not me that's doing these things. And we will always be friends, won't we, Johnny?"

Johnny looked at Peter. He was not smiling.

Peter went on desperately.

"It ain't always going to be this way. Things is going to be different when we grow up. We'll make them different, see? You remember that Golden Text about 'love one another'?"

And then Johnny smiled again.

"Sure," he said, "we are friends. We'll make them different."

Then Johnny left the town forever. But neither of the boys forgot.

Friends of Nippon, Dorothy F. McConnell. Central Committee on the United Study of Foreign Missions and the Missionary Education Movement.

STRICTLY AMERICAN

It was recess time at District School Number Nine. A crowd of boys had gathered by the woodpile at the far end of the school yard. From their actions it was not difficult to tell that they were in an argument. In the center of the group stood a boy considerably older than the rest.

"But I tell you you're all wrong," said a boy named Bud Harrison. "My father says America is independent and doesn't need the help of any country, and what's more, the farmer is the most independent man in America."

"That's right," responded Ted Lewis, who was merely taking sides with Bud. "Give it to 'em good and proper. Everyone knows the American farmer can get along without the rest of the world if he wants to."

"Now, Mr. Phil Kenyon, you know so much since the county agent has been staying at your house, what have you got to say?" asked Bud, turning to the older boy.

"Lots," answered Phil in a pleasant voice. "I'll tell you what, fellows; let's name all the stuff we have on our farms, and see if we're as independent as we think we are."

"Right!" shouted the crowd.

"Bud, since you began the argument, suppose you start off by telling us everything on your farm that's strictly American," suggested Phil.

"That's as easy as rolling off a log," said Bud, throwing out his chest a little. "To begin with, there's our new span of horses." The Harrisons' new team was the pride of the farm. Beautiful dapple greys they were, equal to almost any load. Bud's suggestion, however, had no more been made than one of the group called out:

"Hold on there, Bud, you're way off. Those are Percheron horses, and Percheron horses are French. They originally came from a section called Perche, about seventy-five miles from Paris."

"Well, our other horses are American, anyway," retorted Bud. "They're Clydesdales."

"Wrong again," spoke up Phil. "Clydesdales came from Scotland, and are named after a river there called the Clyde. Don't you remember when we traced that river in geography class?"

"Suppose you let someone else make a suggestion, then," responded Bud rather flatly.

"Here's a good one, Phil," said one of the boys with a chuckle. "Chickens."

"That's a good one, sure enough," said Phil. "Chickens seem so common, and it's easy to forget how the common things come to us. The ancestors of our chickens came from India."

"From India?" exclaimed the group.

"Aw, I don't believe it," said Ted. "You're stringing us, Phil."

"No, I'm not," replied Phil. "I've been reading a book the county agent let me take about these things, and it says that centuries ago the people of India tamed this valuable fowl."

"Say," piped up another boy in the crowd, "I suppose you'll be telling us in a minute that our great Thanksgiving bird came from Turkey."

"No, I won't," laughed Phil. "The turkey is truly American. Turkey and potatoes and corn are three things that the American continent has given to the world."

"Isn't there something wrong there?" asked Bud. "How could potatoes be Irish and come from America?"

"That's easy, anyway," answered Phil. "You see, potatoes originally came from South America, but because they did not become an important food crop until they were extensively cultivated in Ireland, they became known as Irish potatoes. Potatoes are almost as important as rice and wheat, and you know how important wheat is."

"Especially in the West, where wheat is the farmer's whole crop," said another of the group. "Just the same, we might have starved one year if my dad hadn't tried out some hard Russian wheat that can stand rust and drought. I know we owe a great deal to Russia for that grain."

The discussion had been too much for Bud. He couldn't contain himself any longer. "From the way you're all talking," he exploded, "it looks as if all the things we have in America come from somewhere else."

"And we're likely to have many more things come," Phil went on.

"What do you mean by that?" questioned Ted.

"The county agent tells me," explained Phil, "that our government has agricultural explorers in 'most every country under the sun. Whenever they find a plant or shrub which they think would be useful in American life, they send a specimen to this country. This is

planted and observed in one of our four big plant introduction gardens that are controlled by the government. You remember, Bud, the soy bean crop from which your father made so much money? Well, soy beans were introduced in this way from the Orient."

"That's news to me," remarked Bud. "I'll have to tell Father about it."

"And there are other things we wouldn't have if it weren't for farmers in other countries," said Phil. "There's rice and rubber and coffee and sugar and cocoa. Take cocoa and sugar, for instance. Seeing that we can get chocolate from them, we could hardly get along without those two, could we?" And as if to prove his statement, he pulled a chocolate bar out of his pocket.

"Let's have a treat on the cocoa farmer, fellows," he said, and divided the chocolate up among the crowd.

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FARM FOR SALE

Giles Barnett was sick and tired of living on a farm, and he told his wife Martha so in no uncertain terms.

"Well, Giles," responded Martha in her gentle manner, "farming is a hard job—"

"It certainly is," said Giles emphatically; "it's nothing but work, work, work. My nose is at the grindstone always. All I do is follow the plow and the cultivator. And what do I get for it? Nothing but a living."

"Nothing but a living?" repeated Martha. She thought of the cellar so well stocked with food for the winter, and with fuel. "I think you're tired, Giles, from the heavy work of the fall. It was an extra job to prepare for that crop of winter wheat."

"Yes," responded Giles, "and it probably won't amount to shucks. But you were so anxious for me to try that new Russian seed."

"But it was written up so highly in the government bulletin," said Martha. "Surely it must be good."

"Good or no good," exploded Giles, "this is the last time I ever intend to sow winter wheat. And, Martha, you might as well know I've made up my mind. I'm going to sell the place."

"Sell the place!" gasped Martha in astonishment. "Why, Giles, whatever put that into your head? What would we do?"

"What would we do? We'd go to the city, of course! Hasn't your brother been after us to come and live near him? He says he can put me right to work in the factory where he is foreman. Won't it be great not to have to get up with the sun, and to be able to stop what you are doing when the whistle blows?"

"Perhaps," responded Martha half-heartedly. "But there are so many other things, Giles. Do you mean that we shall be going this winter?" she asked, glancing out at the ground covered with the first flurries of snow.

"We won't go until we sell the place," said Giles confidently. "We will need the cash to get started on in the city."

"Yes," replied Martha, bending over the sock she was darning, "brother's wife says it costs a lot to live in the city. It isn't like having a whole cellar full of good food. Just imagine the wife of a Barnett saying to the grocer, 'I'd like three pounds of potatoes, please.' Doesn't that sound funny, Giles? City folks surely live from hand to mouth. Most of them haven't even cellars, let alone potatoes to put in them." But Giles Barnett said nothing, and Martha said no more.

One evening about a week later Giles came from the barn into the cozy little kitchen where his wife was preparing supper. Under his arm he carried a large board.

"Here it is," he said, holding up a sign which read: "This farm for sale. Inquire within."

"Oh, Giles," said Martha, catching her breath, "then you're really going to sell the place."

"If I can get a fair offer," he replied.

"Of course," said Martha in a hopeful tone, "there's always a possibility that you may change your mind."

"Not a chance this time," replied her husband, as he splashed water from the washbasin up over his face. "A Barnett never changes his mind, once he's made it up."

The following morning the sign made its appearance on the front lawn. Martha Barnett waited anxiously to see what would happen. Much as she tried to remember how she would enjoy being near her brother in the city, a lump rose in her throat whenever she thought of leaving the farm. There was the old apple tree which bore such delicious Northern Spies; and the lane to the cow pasture which was so lovely in spring; and the new chicken brooder which Giles had built for her, and soon it would be time for the fluffy little peeps to hatch. And then there was Star, the beautiful young horse which they had raised from a colt.

In the city one couldn't have these things. But still, there would be families right next door, and plenty of hot running water in the kitchen, and opportunity to go to the movies and concerts almost any time. Martha remembered that when the snow was deep she always longed to go to the city, though she always changed her mind in a month or two in favor of the farm.

As the days went by, a possible buyer for the farm came along, but he declared the price was too high.

"Well, maybe," Giles told him, "but that sign doesn't mean I'll give the place away. Why, man, this is one of the best farms in this county. You won't find a hundred acres of better land anywhere. The stock is all registered Holstein-Friesian—and look at the buildings!"

Presently Giles came into the storeroom where Martha was packing her eggs in cases for market. "Some people want the world with a fence around it," he said crossly. "That fellow doesn't know a good farm when he sees one."

"Did he make you an offer?" questioned Martha.

"Yes, but it was far from enough for the best farm in the county," said Giles proudly. "This is a real farm."

His glowing pride in the worth of the farm made Martha more confident. "Of course it's a real farm, Giles Barnett," she said, "and what I think is that anybody who gets it should pay the price for it."

"Exactly what I think," said Giles emphatically. "They've got to pay the price or they don't get it."

The winter wore on. Several persons stopped to inquire about the farm, but nothing came of their inquiries. The days began to grow longer and warmer. The winter wheat peeked up through the bare places in the snow, and it was about time for the lambing season to begin. Giles began to talk about the spring work, the planting and the plowing. Martha was almost happy, for it seemed to her that he must have forgotten about the sign on the front lawn.

But her joy was suddenly turned to fear one day when a car, driven by a real estate dealer in the neighboring town, came to a halt in the driveway. The driver called to Giles at the barn, and when he came out, the two men talked and talked. After what seemed an endless time to Martha, the car drove away and Giles came into the kitchen.

"Well, I've had an offer at last," he said excitedly. "That was Bill Sands from Pineville. Right out of a clear sky he offered me five hundred more than my own price. There's a fellow who knows a good farm when he sees one. I agreed to give him the final answer tomorrow. We'll have to talk it over before then."

"Very well, my dear," responded Martha quietly. "But come to supper now. I have your favorite dessert tonight."

Then there were the evening chores to do and the accounts to figure up, and soon bedtime came and neither one had approached the subject of selling the farm. Weary enough, they fell at once into a sound sleep.

Shortly before five o'clock the next morning Giles was awakened by a strange noise coming from the barn. As Martha roused from her sleep, he said, "There seems to be some disturbance among the sheep. I'm going out to see what the trouble is."

Quickly slipping into his clothes, he hurried out to the barn. As he opened the barn door he was greeted by the bleats of Whiteface ewe as she raced frantically from one end of the barn to the other. Her lamb had been born during the night, and now it was nowhere

to be seen. In the dim light of early morning Giles began the search for Whiteface's baby, here and there, behind this and near that, until at last he came to the big post at the far end of the barn. Around the foot of this post was a depression filled with hay, and snuggled down in the hay almost out of sight, too weak to go farther, fast asleep, was the newborn lamb.

Giles picked up the soft thing and carried it over to Whiteface. Her joy was boundless. Licking, nursing, and snuggling her baby, she all but smothered it. As Giles watched this demonstration of mother love he wiped the sleeve of his coarse blue shirt across his eyes. Then he was aware of another presence in the barn. He looked up quickly and saw his wife standing beside him.

"Isn't he the cutest little codger?" Giles said, smiling up at her.

"Isn't he? replied Martha. "Dear old Whiteface—isn't she a happy old thing? And what a beautiful morning it is! You remember how I always love the farm at this time of year, Giles. Somehow everything around the place seems so alive, so happy to begin all over again."

Giles slipped his arm into his wife's and they walked to the barn door and looked out over their own land. The southern slope of the field of winter wheat was a soft rich green in the dawning sunshine.

"Martha," said her husband thoughtfully, "I guess I haven't been very fair with you about selling the farm. I've never even asked you if you wanted to go to the city, and this is your home as much as it is mine. And I've been thinking that perhaps the apartment wouldn't be as comfortable, after all, as our little house. Well, Martha, what do you say? Shall we stay or go?"

For answer Martha said in a voice that was bounding with joy, "Mr. Barnett, tell me, is your farm still for sale?"

"I guess there's only one way to answer that," said Giles with a twinkle. "Suppose we go right now, Mrs. Barnett, and take down that sign?"

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THE PICNIC

Once a group of boys and girls who lived in the city went on a picnic to the country. They were very happy and jolly. They were well dressed in clean, good-looking clothes. They carried well-filled baskets of good things to eat. As they walked along they sang and played jokes on each other. Soon they came to a wide green meadow through which flowed a small stream of water. At one place near the water there grew some tall beautiful trees which made a shady, lovely place. In a field near by there grazed a herd of sleek cows but these were separated from the shady place by a high wire fence. This seemed such a suitable place for a picnic that they climbed the fence and ran to the water. Little wild flowers grew near the water. Some were blue, some pink and white. These they picked, but since they had no vases to put them in, the flowers soon wilted and were cast aside. Some of the boys thought it would be good fun to go in wading, so they took off their shoes and stockings and waded all about and stirred up the water so that the water was no longer clear. Others thought they ought to have a fire to roast their wienies and broil their bacon so they gathered wood. They hacked at the small trees with their knives but finding them green and tough they pulled some dry rails out of the fence that ran across the meadow. Then they built a fire on a smooth grassy slope. They cut the lovely willow twigs that grew by the water for sticks for their bacon.

Then one little girl said, "Oh, dear, we have forgotten the cream. What shall we do?"

"Oh, I know," said a big boy whose name was Phil. "Go ask the farmer's wife for cream."

"But we haven't any money with which to pay for cream."

"Pay," said Phil scornfully. "Why pay? Farmers have lots of cream."

"I s'pose they do have lots of cream. Just see all those cows. Anyway we could ask."

"I'll go, I'll go," cried several voices.

"No, I'll go," said the big boy. "Come along, Jane. You can go too."

While Phil and Jane were gone the others gathered more fuel for the fire. They wanted to sit around the fire and tell stories after dinner even though it wasn't very cold.

"Did anybody ask if we could come in here?" asked Dora. "Maybe the farmer wouldn't want us here?"

"Ho," cried Orville, "farmers have lots of room. They ought to be proud to have city folks come out to visit them. Say, I wouldn't live in the country for anything. Country folks have to wear old clothes and milk the cows and feed the pigs."

"And they can't go to the movies or get dressed up or anything. They just have to work. It's much nicer to live in town," said another boy.

"Well, if you fellows think the city is so fine," cried another voice, "what did you walk away out here to the country for?"

They all looked around quickly and there stood a farmer's boy in baggy blue overalls and shabby straw hat. "Yes, and why did you climb over our fence and build a fire on our grass without asking us? My dad won't like it very much when he sees how you've burnt up his fence rails."

Just then Phil and Jane came back but they had no cream. "That stingy old farmer's wife said she couldn't spare any cream. Said she sold her cream to the creamery," said Phil. Then catching sight of the farmer boy he went on, "Hey, Rube, where did you come from?"

"This is my father's land," said the boy quietly. "You have no right even to be on it. I could set my dog on you and drive you away. But I won't do that," he added quickly. "I'll be friends if you will. And I'll tell you what I'll do. I'll milk one of these cows a little. Their milk is like rich cream."

"Oh, would you?" cried Jane. "But wouldn't that cost money?"

"Oh, yes," said the boy, "a little. But now you need what I've got. By and by maybe I'll need what you've got."

"We've got some rolls and wienies and bacon," said Jane. "Won't you have some with us?"

It was fun milking the black cow. The milk was really rich like cream. Then they all sat around the fire and ate wienies and bacon.

"When you come to the city," said Phil grandly, "we'll show you some real life."

"Oh, I don't know," said the farmer boy. "I like this pretty well."

"Yes, we do, too," they all cried.

The Golden Rule City, Edna May Bonser. The Pilgrim Press. Used by permission.

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